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கோலதூஉம் கோடாது எனின்

- Kural 546

Just and fair the governance in tune with nature, the land is enriched like with copious rains and proce

Meaning: It is not armour that sustains success of a ruler, so much as virtues and just governance.

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First Wrapper

‘Hidden Paradise - Megamalai’
Theni District

Total Number of Parliamentary Constituencies - 39

Date of Polling

Date of Counting of Votes

Filing of Nominations	19.03.2019
Last Date for filing Nominations	26.03.2019
Scrutiny of applications	27.03.2019
Last date of withdrawal of Nominations	29.03.2019
Date of Polling (Tamil Nadu)	18.04.2019
Counting of votes	23.05.2019

By-Election to 18 Tamil Nadu Legislative Assembly Constituencies 2019 Details:

1. Poonamallee (SC)
2. Perambur
3. Thiruporur
4. Sholingur
5. Gudiyattam (SC)
6. Ambur
7. Hosur
8. Pappireddippatti
9. Aarur (SC)
10. Nilakkottai (SC)
11. Thiruvarur
12 Thanjavur
13. Manamadurai (SC)
14. Andipatti
15. Periyakulam
16. Sattur
17. Paramakudi (SC)
18. Vilathikulam

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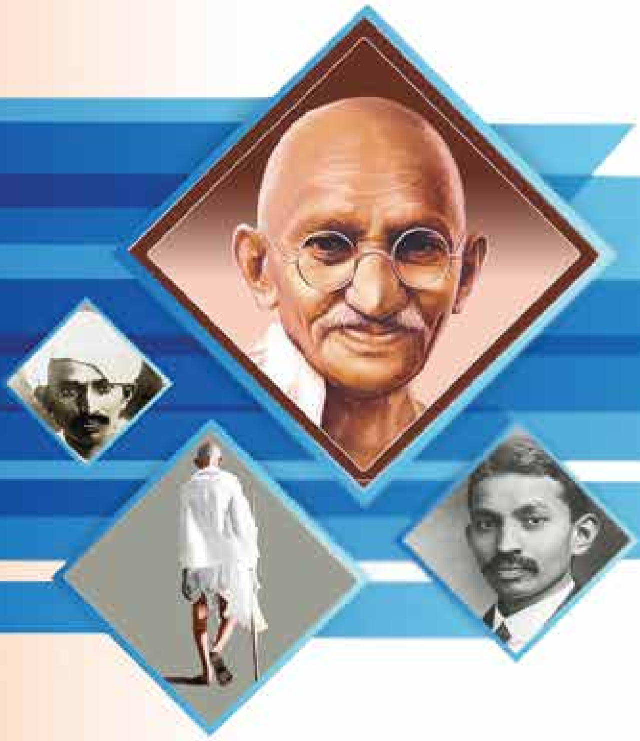


Father of the Nation

It may sound ironical that the man on whom we bestowed the grand title of the "FATHER OF THE NATION" and who made the greatest contribution in India's struggle for freedom.

Different persons have viewed Gandhiji from different perspectives. Some found in him a deeply religious person and called him a SAINT. Some thought he was a shrewd social and political strategist, while some felt he was a remarkable leader of the country.

Roman Rolland, the French Nobel laureate, portrayed him as a saint who had all the Christian virtues and casually mentioned Gandhiji as a 'LIVING CHRIST'.

Rabindranath Tagore, the Indian Nobel laureate, once said that Gandhiji was prodigiously interesting for an artist to study, extremely complex, a mixture of grandeur and pettiness and a lofty political personality as well.

Winston Churchill, simply called him a Naked Fakir. Several other opinion might have been expressed about him; but to the teaming millions of India, he was an enduring, loving, caring and sharing BAPU, to gain whose blessing and darshan they flocked in large numbers. All consider Gandhiji as the greatest man of the 20th century. He rose from the mundane to the superhuman level by virtue of his innate qualities, original thoughts, purity of mind and sublime actions and achieved the highest greatness of a Mahatma (which means a great soul) from an ordinary beginning.

Turning point in the life of Gandhi

The incident which gave a new direction and resolve and may well be deemed as a 'Turning Point' in his life occurred in South Africa.

A few days after his arrival in Durban, he was travelling in a train to Pretoria. He was travelling in a first class compartment, on a first class seat already booked for him. The train reached Maritzburg, the capital of Natal, at night. A railway servant came and asked him if he needed a bedding. Gandhi said 'No' and

he went away. Then a white passenger came, looked at Gandhi and the sight of a coloured man quite disturbed him. He went out and came in again with two officials but they kept quiet. Then another official came and asked Gandhi to move to the Van compartment.

Gandhi said ‘I have a first class ticket’. The official said ‘That does not matter. You must go to the Van compartment’.

Gandhi replied ‘I was permitted to travel in this compartment at Durban and I insist on going on it’. The official replied ‘No, you won’t. You must leave this compartment or else I shall have to call a Police constable to push you out.’

At this Gandhi said ‘yes you may. I refuse to get out of my own.’

Then the Police constable came. He took Gandhi by hand and pushed him out. The baggage was also taken out. Gandhi refused to go to the Van compartment and the train steamed away. He went to the waiting room and sat in with his hand bag leaving the luggage where it was. The railway authorities took charge of the luggage.

Maritzburg being at a high altitude, the cold was extremely bitter. There was no light in the room and Gandhi was without his overcoat which was in the luggage. He did not dare to ask for it lest he should be insulted again. So, he sat in the dark room and shivered without any companion. This was a critical juncture for Gandhi who began to think of what to do?

Should he fight against injustice or go back to India or should he go on to Pretoria for the job and return to India after finishing the case in hand? He thought it would be cowardice to return to India without doing his duty. Inspite of the hardships and the insults, he decided to stay and fight against the disease of colour prejudice so he took the next available train to Pretoria.

Gandhiji has mentioned this incident in his autobiography that took place during a train journey in South Africa when he was humiliated, assaulted and pushed out of the train on a severely cold night. His fault was that he was a coloured man.

This incident deepened his feeling for the coloured people and he resolved to fight against the injustice, coloured prejudice and the discriminatory treatment being meted out to the Indian settlers in South Africa. This was a momentous decision and a turning point in the life of Gandhiji. Had he turned back to India, the story of his life would have been different altogether!

The influence of the Gita

The teaching of the Gita had a profound influence on Gandhiji. In his own words, he writes as follows:-

“The Gita is the universal mother. I find a solace in the Gita which I miss even in the ‘Sermon on the Mount’. When disappointment stares me in the face and all alone, I see not one ray of light, I go back to the Gita. I find a verse here and a verse there and immediately begin to smile in the midst of overwhelming tragedies.”

The above lines indicate how greatly Gandhi was influenced by the Gita. However, strange as it may look, it was in UK that he was introduced to the Gita when he came across two Theosophists who talked to him on this subject. Till then, he had not read the great book. It was then that he became more acquainted with it by reading sir Edwin Arnold's translation *'The Song Celestial'*. Thereafter, he read almost all the English translations of it and regarded Sir Edwin Arnold's translation as the best. Later in life, the Gita became a book of his daily reading.

The teaching of the Gita left a deep impression on the mind of Gandhi. These Impressions grew deeper with the passage of time and he regarded it as the book par excellence for the knowledge of truth.

Some other influences

Apart from the major influences on Gandhi mentioned earlier, he was deeply impressed by some other individuals who inter-alia include Raichandbhai, Sir Pherozeshah Mehta, Lokmanya Tilak and G.K.Gokhale.

Raichandbhai though a business man, was a real seeker after truth. He was obsorbed in godly pursuit in the midst of business. Gandhi enjoyed the closest association with him and got his help and guidance on many occasions. About him, Gandhi once said "no one else has ever made on me the impression that Raichandbhai did, whose words went straight home to him and his intellect and moral earnestness left deep impression on me." Under his influence Gandhi read Upanishads and some other Hindu religious books. As stated by Gandhi, three moderns left a deep impress on his life and captivated him. Raichandbhai by his living contact, Tolstoy by his book, *'The kingdom of God is within you'* and Ruskin by his book *'Unto this Last'*.

Sir Pherozeshah Mehta seemed to Gandhi like the Himalaya, the Lokmanya like the ocean and Gokhale was like the glances. In the sphere of politics, Gokhale occupied a unique place in the life of Gandhi, who referred to Gokhale as his spiritual Guru and his master in matters of public work. Gandhi had a long and useful association with Gokhale.

Gandhi was not born great, neither was greatness thrust upon him, but, undoubtedly, he toiled and triumphed to achieve greatness of a rare kind. As rightly said by Dr. S. Radhakrishnan President of the Indian Republic, "A great teacher appears once a while. Several centuries may pass by without the advent of such a one."

Such a teacher and a great man was Gandhi. He was BAPU for the teeming millions of India.

He was 'Father of the Nation'.

He was the uncrowned king of our country.

He was the greatest man of the 20th century.

He was really a MAHATMA (Great Soul). Who stands out in the history of human civilization as a great prophet of love, truth and non-violence. He was the shining example of how one man could change the course of history.

Source: ***Man and Mahatma***

by J.M. Mehta

Kalpana Chawla

Kalpana Chawla was the first Indian woman astronaut to reach into the space. She embarked on her first space mission aboard the space shuttle Columbia STS-87 mission on November 19th, 1997. By her extraordinary feat she made India proud. To the Indian youth she became a striking symbol of success and achievement. To become an astronaut is not an easy task. It requires not only physical and academic competence but also a daring spirit. Above all to achieve such extra-ordinary feat one must have the courage to dream the impossible. Kalpana's journey to space was more striking. She hailed from a small town of Haryana, and like majority of Indian students, she studied in a school and a college, which did not have the glamour. She represented a new generation of Indians, ready to venture into unknown territories.

Kalpana went on her second space mission, again aboard the space shuttle Columbia. The Space shuttle was on its 28th mission – STS-107. Kalpana's return was eagerly awaited. But that was not to happen. The tragic accident struck Columbia, the NASA's oldest space shuttle, when it was just about 63 kilometres away from the Earth. In another 16 minutes the space shuttle would have reached to its landing site safely, as it did routinely many times earlier. The shuttle turned into flames. It simply disintegrated along with the bodies of seven astronauts. What was to be a routine landing of yet another routine space shuttle mission turned into a nightmare. It will go into history as the first accident during a space shuttle's landing and the third major disaster in the history of space travel. The tragedy plunged the entire world into deep sorrow.

Kalpana's tragic death shook Indians to the core. The response was spontaneous. In her birthplace Karnal, people in thousands came out from all walks of life to express solidarity with her mission in life. In her lifetime, she had become a symbol of courage and conviction particularly to the youth of the country. She has proved that one can make the impossible dreams, a possible dream even under adverse circumstances. She had shown, like many other brave women, that being a woman, there may be certain disadvantages but a woman cannot be stopped achieving what she wants to achieve. Women need not be confined to conventional professions. Kalpana has raised the status of women in India to the stars. She was a role model even before her tragic death. She was not confined to territorial boundaries. Perhaps

for an astronaut this was but natural. Because if you look at the Earth from the space it looks very beautiful, fragile in the whole expanse of the emptiness of seemingly infinite space and in any case it appears as one world. For Kalpana the whole universe was her home. This message has become very important in today's context. Kalpana herself dreamt and urged others to dream. Perhaps everyone dreams, consciously or unconsciously, for a better life, for a better career, for fame or for sheer adventure. But then everyone does not dream big, everyone does not work hard to realize one's dream. Kalpana not only dreamt big, but achieved it with sheer determination and hard work.

Kalpana's death is just not the end of just another life. She and other members of the crew of the ill-fated Columbia ended their lives for the cause of science. They knew the danger. Throughout the history of human civilization such brave men and women, though their number is very few, have met their death while doing some challenging tasks. And it is due to these brave men and women the human civilization has progressed. And one must realize that the progress of human society will go on till we have such brave men and women in our midst.

After the death of such an achiever there is a natural tendency to make him or her a superman or superwoman. And we tend to worship such a person but in the process we forget that this person also emerged from the surroundings that a common man or woman lives in. At the beginning, such achievers were also ordinary mortals, faced the same problems of day-to-day life and went through many problems. Even for the most fortunate ones the path to glory is not strewn with flowers. What makes such person emerge is their determination, perseverance and struggles to realize their cherished dreams. Kalpana was also not a superwoman. In her school days she was a normal student like any other student. What distinguished her from other students was that she had a dream. What more she did is not stopping only at dreaming. She single-mindedly pursued a path to realize her dream - step by step. Her determination never left her. She enjoyed whatever she did. This is very important. One would not go very far if one does not enjoy what one is doing. She always smiled.

Space Journey is still a preserve of a very few brave women and men, who, if necessary, are ready to martyr for the spirit of adventure and the spirit of science. So along with other space explorers Kalpana's name will go down in history as a pioneer of space travel.

Ode for Kalpana

With years as first in her class

She knew the fears –

That if you ask too much of it

Metal shrieks, tears.

Falls apart in pieces,

A technical fact to her,

All the world to us.

Fire consumes a nation's heart.

This Karnal girl sought the skies.

Space shuttles whispered in her ear

And she answered head to feet.

We keep her smile in that last video.

Like Seneca, she thought

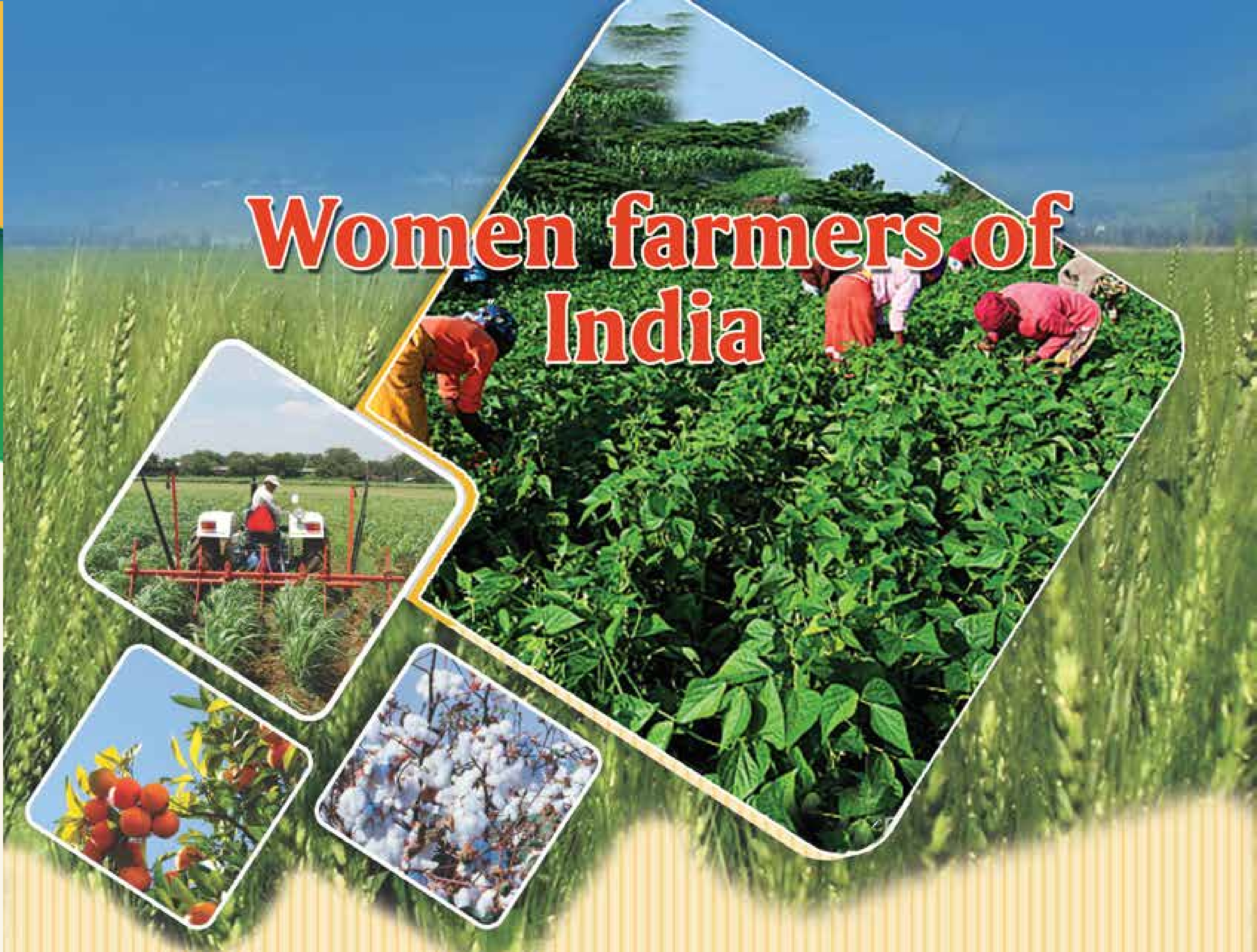
"The whole universe is my native land."

Now more than ever, dear one.

We weep.

-by *Robert D. Blackwill*

Women farmers of India



Traditionally, women have always played an important and varied role in agriculture - as farmers, co-formers, family labour, wage labour and as managers of farms. The selection, reservation and maintenance, the development and sharing of feed stock has long been the preserve of women. We have been active not just in crop cultivation but also in allied areas such as horticulture, livestock and fisheries. Their role has expanded in the last few decades. With men moving out of agriculture into other sectors, the future of this sector is now more than ever in the hands of women. Yet in public perception and in policy the image of a farmer reminds decidedly male.

Agriculture is currently undergoing a transformation as a result of both historical processes and the new changes sweeping the world, collectively known as globalisation. Most of these changes have significant impact on farm households, especially on the women, a growing proportion of whom are the sole or principal earners of the households. The effect on women, after structural and policy environment governing agriculture and the changes there in, is mediated by their subordinate position in our largely patriarchal society.

Women in agriculture are a particular case of Indian patriarchy. India is still an agrarian society but in transition to capitalist mode. As a

result, some parts may change, others may not and yet others take newer forms. Women share in the general destiny of women in the society but also face specific conditions because of the way agriculture is organised. They are also vulnerable to changes taking place in the broader economic forces operating in the country.

In a changing economy, women in agriculture are caught in the trap of reduced resources within households and inferior opportunities outside. Men seem to be leaving agriculture but are woman holding a sinking ship.

An important reason why women need public authority is that it enables them to defend their rights in situations where they are violated by the power of the community, caste or village to control their behaviour. Newspaper reports abound on how women are stripped and beaten for some transgression of 'traditional' rules of morality while the entire village women watch helplessly. It has been noticed that wherever women build collective organisations to empower themselves, while at the same time work to improve the community's well being, there is less provocation by men to indulge in such violent behaviour. Anti-liquor struggles, anti-domestic violence struggles of women then became effective. These are the ways to combat the persistence of patriarchy.

There must be strategies to involve women in development. They are to the advantage of society but they should be such that they are not at women's cost - the perspective should be promotion of women's rights within the political and economic possibilities that are emerging in the present context. In other words, in a democratic framework women must emerge as full citizens in their own right and not as mere appendages to household-family.

In trying to estimate the value of women's work as contribution to the economy we have to use some measure. We can estimate the total number of workers and apply an average wage. The average wage can be obtained by totaling wages received in different occupations and calculating the average.

One of the important challenges increasingly faced by Indian women farmers is the growing burden of responsibilities without the corresponding authority, rights for access to resources for fulfilling these responsibilities. How private property rights in our patriarchal societies are overwhelmingly in favour of men! title to land- perhaps the most important natural resource in agriculture traditionally, belongs to men. Women, particularly poor women have always depended heavily on open access or common natural resources for survival and sustenance of their households. Get women's rights of access to other natural resources such as water, forests, grazing pastures and other forms of communal resources derived from the rights of the male head of the household. It is recognised today that from the standpoint of gender justice, women ought to be given equal rights to property and to common resources. Further, lack of access is a serious and significant constraint to the functioning of women, particularly of female heads of households. Because of the severe degradation of natural resources on the one hand and the

expanding role of women in agriculture on the other, recent approaches to natural resources management have been forced to factor in women.

Right to land

In agrarian economies, land is not just a crucial means of production and income. It is your security against poverty and hunger, especially during social and economic transitions. As an asset it opens up access to credit, rural institutions and other inputs and services.

Welfare effects

Land can provide direct benefits from the production of crops and indirect benefits as collateral for loans or as investment for non-farm enterprise. Even a small piece of land can prevent women from falling into poverty and destitution in case of death, divorce or desertion by the husband. Entitlement to care in old age may critically depend on possession of property. Mortality risks among widows who are dependent on male relatives have been shown to be higher than among those who had independent means of subsistence. Welfare effects can extend to children as well: evidence from India and elsewhere indicates that children's nutritional and educational status is related more closely to the mother's income than on the father's. Further, the greater bargaining power that results from women's ownership of land can lead to more equitable distribution of household resources even from men's incomes.

Efficiency

More gender equal land rights can increase efficiency through motivation, improved access to inputs, particularly credit and better utilization of services like extension. If women had greater control over land usage, their traditional knowledge of grasses and trees could be put to better use. On the flip side, the exclusion of women from right to land can constitute a serious handicap to women farmers and ultimately to households. As we have already seen, men are migrating to the non-farm sector and urban areas and an increasing number of households are depending on women to manage the farms and provide subsistence. Without title to land, women will be hard put to use the household land effectively, since their access to important inputs particularly credit and marketing is constrained.

Women's Access to Land – the Current Position

Land can be acquired in three ways – through inheritance, through transfers by the state and from the market. Of these, inheritance is the most important and the market the most limited source of access to land. Over 86 per cent of the arable land in India is private property and inheritance laws or customs determine to whom the land gained from the other two sources namely, the market and the state, is passed on. Promoting gender equality in inheritance laws is therefore of great significance for women.

- Source: ***Women Farmers of India***

Maithreyi Krishnaraj - Aruna Kanchi

Mother Teresa

Mother Teresa was a great woman who served humanity. She was born on August 27, 1910 in Yugoslavia. Her original name was Agnes Goxa Bojaxiu and she was very compassionate. She came to Kolkata in 1929 when she was just 19 years old. She was deeply moved by the poverty and dedicated her full life towards serving the sick and the poor. When she first arrived in Kolkata, she had just Rs. 5 and was helped by a priest. She lived in a small room for nine years where she nursed the ill back to health. She would roam around in the dangerous, dark and dirty streets of Kolkata at night, covering the cold and offering food and shelter to the poor. Compassion, dignity and sympathy marked every action of hers. Through her efforts she managed to open several institutions to help the downtrodden, e.g., Missionaries of Charity, Nirmal Hriday and Shishu Bhavan, which houses the mentally and physically challenged children.

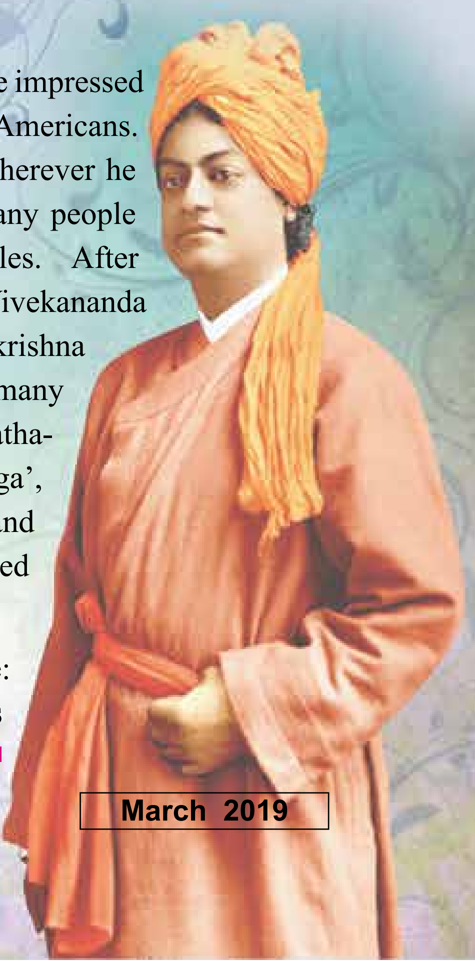
Mother Teresa was awarded the Nobel Peace Prize in 1979 and the Bharat Ratna in 1980. She passed away on September 5, 1997.

Source: **Great Indian Saints** ■

Swami Vivekananda

Swami Vivekananda was a great Saint of India. The unknown monk of India suddenly leapt into fame at the World Parliament of religions held in Chicago in 1893, where he represented Hinduism. His vast knowledge of eastern and western culture, as well as his deep spiritual insight, eloquence, brilliant conversation, colourful personality and handsome figure inserted and irresistible appeal to people. He was born in 1863. He was spiritually inclined right from his childhood. He was pained at seeing the suffering of people. He met Ramakrishna Paramahamsa and became his disciple.

In 1893, Vivekananda went to Chicago to attend the World Parliament of religions. With his brilliant speech, he impressed a great number of Americans. He was welcomed wherever he went in America. Many people became his disciples. After returning to India, Vivekananda established the Ramakrishna Mission. He wrote many books including 'Hatha-yoga', 'Bhakti yoga', 'Karma Yoga', and 'Rajayoga'. He attained Samadhi in 1902.



Source:
Great Indian Saints ■

Siddha System of Happy Home

Siddha theory of the six types of qualities of flavours (six-tastes-in Tamil-Aru Suvai), the three humours, Vatham (wind), Pitham (bile) and Slethumam (phlegm) and above these, the ten gases (Dhasa Vayus) formed the basis of dietetics and pharmacology.

The materia-medica of Siddha System of medicine, the foundation of countless prescriptions form the most impressive bulk of Siddha wisdom. But, even modern experts trained in botany or pharmacology, will find it hard to understand the complex prescriptions that are given, and extremely difficult to identify all the plants and herbs mentioned in the siddha materia-medica. An enormous variety of widely differing drugs were mixed in Siddha Medicine into a kind of arcanav, as a mystery or secret. To be sure, the myth also reflects the integration of Siddha traditions and gives a symbolic representation, expressing ancient thoughts. It is not merely an irresponsible play of fantasy but teaches in pictorial script, an attitude towards life. The spiritual guidance by the sacraments, rites, initiations and the multiple practices and customs of India take hold of the human being and carry them throughout life.

This is given in some elaboration to clear the minds of the readers, so that when they read the books on Siddha Medicine, they read also of the old sage, of the Gods and demons, and many religious observances and rituals before the actual medicinal preparation. These were indicative of a living power, that has shaped and is still shaping the existence and is expressive of the essence of their thoughts.

Let us know, whether this valuable Siddha medical system, could be applied in a modified way, to heal the ailing modern world, with its speed, stress and strain.

In the past, people had the first-hand knowledge of the healthy as well as the toxic effects of the various species of flora and they provided the raw materials to the medical man to compile his Materia-Medica. Thus, the indigenous Siddha medicine, is a science perfected into an art, coupled with primitive intuition into nature's resources and secrets.

The world today is moving about with such gyrating speed that most of us have no patience nor the facility to read and wholly understand the Siddha systems. Consequently many of us suffer from more malignant diseases than ever before psychosomatic, metabolic disturbances, organic disorders, neuroses, ulcers of the digestive system, increased level of cholesterol, heart-attacks, etc. To this suffering humanity, how can Siddha medicine, in a modified way, provide panacea?

Men, whatever be their importance in society, should not ignore the health of their bodies. A sound mind in a sound body, Mens Sana in Corpore Sano, should be the motto. One who has health, has hope and he who has health has everything. Weakness is sin and the wage of sin is death. Sin is due to ignorance and arrogance.

Man is a rational biped and the cream of creation owing to his sharpened intellect and he has refined his habits and customs in general, has tamed his palate to such mockery, that even luscious fruits and lush vegetables have to undergo so many mutilation, physical and chemical, before they can be consumed. Anything taken raw or uncooked is rubbish and crude savagery! His rice, wheat and cereals should be cleaned, de-husked and thoroughly polished bereft of all roughages which causes peristalsis in the intestines, to move his faeces and excreta regularly. A refined man thus ought to be constipated and should regularly resort to laxatives and salts daily. Men living to three score and ten is a myth and early to bed and early to rise makes a man healthy, wealthy and wise has become foolish aphorism. Today men suffer from insomnia, many kinds of neuroses and megalomania and need palliatives, seducers to sleep, tranquilizers. Why all this? For, we have strayed and departed far away from Nature's ways. Myriads of materials are due to wrong food habits. Even milk, nature's gift is not taken in its natural state and we rarely realize that milk is more a solid food than a mere liquid and should be well masticated to break the fatty particles and to get mixed with saliva.

If we closely watch the eating habits of animals and birds, we will observe that they eat foods raw and ripe, consisting of all six tastes except raw salt, which is already contained in their foods in due proportion for their bodily needs. Whereas we humans eat all kinds of food mostly bereft of bitter and astringent tastes, which are the pre-requisites for healthy blood circulation. Bitterness fights against bacterial infections and astringency maintains the correct blood quality in the liquid state. Let us here give a few samples and recipes. Small quantities of bitter tasting leafy greens of sesbania-grandiflora (*Agathi Keerai* – in Tamil), bitter gourd, another edible seed called *Sundaikai* in Tamil and margosa or neem flowers and the leaves, eaten now and then, ward off many micro-bio-logical and bacterial infections. It is a common knowledge to many Indian housewives to possess the rare knowledge of the various medicinal and therapeutic properties of raw food-stuffs and ingredients which form the bulk, in our culinary preparation and thus many an Indian woman trained in the traditional oriental ways of food preparation is an excellent and

masterly physician without any master's degree. As a sampler, when males suffer from nicotine poisoning, immediately the lady knows the sure cure for this disorder and gives him *Agathi Keerai*, deliciously cooked at regular intervals and thus cures him of his malady. Similarly she knows a thousand and one medicinal food recipes made out of edible greens, leaves, barks, berries and other vegetables and of the value of seeds like pepper, mustard, ginger (raw and dry) and a host of other household provisions. Only rarely men of the past generation were perforce compelled to visit the medical experts and specialists who were also scarce and few. This leafy greens above mentioned and several other bitter tasting foods and dishes, as in Margosa or neem leaves and other plants and medicinal herbs, kill or exterminate the nematode hook-worms, tape worms and similar germs infesting our bowels and the alimentary canal.

Siddha medicine is a sure remedy for many maladies and they are not palliative but preventive. Nature has laid open her first drug store and with innumerable branches all over, with her flora in the open meadows, fields and orchards. We have neglected the use of them and on the other hand we tread on them due to our ignorance and even try to exterminate them. Primitives and animals depend on them to avoid diseases and to prevent them from future invasions. Plants, herbs and roots with rich medicinal properties, when applied, will avert disease and go a long way to maintain robust health and vigour. These medicines by way of decoctions, powders, pills, unguents, oils and ointments will be a sure panacea for many ills. Siddha medicine add adapts physiological and bio-chemical laws, to the maintenance of health, suited to all climate and environs. These medicines when periodically taken even during normal conditions, will condition the entire body and improve it with immunity to diseases. Animals in their natural surroundings when they fall sick, instinctively resort to natural laws and remedial medicines in plants. The body needs resistance to meet the complications, stresses and strains of modern civilization. As children we are protected by natural instincts, which die down in our adulthood as old-fashioned and out-moded. It is high time we try to redeem them. If we closely observe the life patterns of animals and tender children, we will certainly gain insight into the system of Siddha medicine, with its physiological, bio-chemical and therapeutic values which many modern medical books cannot impart.

The human body is the most priceless treasure to possess and immediate care and attention should be paid to maintain the precision-made human machine, to hum with full activity and in robust health of body, mind and spirit being the triology. We should possess a sturdy heart and good blood vessels to pump rich vital blood and maintain proper circulation. Thus heart attacks, increased level of cholesterol, high and low blood pressures will be averted and people will live to the full span of life happily. The heart, the motor of the human machine and the muscular system need the natural sugar as in honey and certain fruits and not the intake of large quantities of refined white sugar and its many preparations. The heart pumps six ounces of blood per heartbeat and the sugar fuel in our blood is one teaspoonful.

If this quantity is reduced, we will lose consciousness and on the other hand, if taken in excess continuously for a prolonged period, diabetes will be the result. We need sugar for immediate use by the heart and also for a fine trickle of same through the intestinal wall all the time. For this, natural Honey is ideal and is an ambrosia or nectar of life. Besides other components, Honey is composed mainly of dextrose and levulose. Dextrose passes swiftly into the blood and levulose opposite of dextrose, being absorbed slowly, maintains a steady level of blood sugar. Many natural sugars, besides honey, are found in many fruits. Honey is ideal, since it is predigested by the bees, the same readily gets assimilated and is best suited even for invalids with impaired digestive system. Secondly the daily food consumption should have high carbohydrate content as in fruits, edible leaves and greens, roots, tubers, berries and the like and low in proteins found in Mutton, beef, poultry and other meats.

In the web of the Hindu Indian life, relation is an indispensible stand that permeates through the daily life and character of the Indians. To them man without religion was a big beast without a soul, a mere carcass. The wise men of old India have deftly fused in their daily life, certain ablutions, ceremonial rites and codes of conduct conductive to normal healthy life. The Hindu icons are the Pantheon of various Gods and particular modes of worship with leaves, flowers, fruits, milk, curd, butter, honey and betels and nuts are symbolic and of great significance just as an abacus is used to induce children to learn arithmetic; these observances have been designed to promote people for living a healthy life of body, mind and spirit. These practices may seem succinct or stupid to the modern civilization, but they were quite significant, sublime and sacred in the past.

The ancient wisdom was, hundred per cent rational and should not be ridiculed because of our ignorance or non-realisation of its intrinsic worth. Let us present a few examples, of these rites and what they mean to us. The Hindus worship Lord Shiva, the annihilator in the Hindu Trinity of Gods and parallel to the proton in the triad. During puja and chantings, bael leaves or Vilvam in Tamil is offered and after worship some of these leaves are eaten by devotees as God's gift. This when followed consciously, ensures good health by proper digestion and assimilation of food. It removes the toxins in the body, and is a blood-purifier. Next to this worship, is that of Mother Parashakthi or Kali, who is the electron and of paramount power and life giving energy. She is being invoked with neem or margosa leaves which are later consumed. This is a manna from heaven, when consumed regularly in small quantities with its essence, as it proves a wonderful disinfectant and germicide. A course of regular intake of this herb in any kind will be a sure elixir of life.

The foremost Hindu deity is Lord Ganesa or Vigneswara the elephant-headed God, first to be prostrated to and propitiated before commencing any important human project for prosperity. He, the Lord is worshipped with a particular species of grass called *Arugam-pul* in Tamil, has been proven scientifically to possess the power of generating electricity in minute degree when handling it and augments or

increases one's personal or animal magnetism. It is of high therapeutic value, can be proved by the fact, that when a domestic pet is unleashed in a meadow, it instinctively detects this particular grass and nibbles a few. Then it rolls on the meadow in all ecstasy and warmth and capers to the master, all agile and energetic. Another instance may seem superstitious but not without truth. Before an Indian initiates any auspicious rite or function, it is customary to make a crude image of Ganapathi with a fresh paste either of cow-dung or turmeric and stick a small tuft of this *arugam*-grass, on the person of deity. This image is abandoned and left to wither. Normally wet paste of either turmeric or cow-dung when left exposed to atmosphere will be infested with bacteria and putrify but this does not happen in the sanctimonious Lord Ganesa with the bunch of Arugam grass. It may baffle one's imagination and one may not believe, but seeing is believing.

Mango leaves are used in the worship of Ganga Devi the Goddess of the perennial river Ganges. Festoons of mango leaves adorn the temples and houses during festivities. A tuft of mango leaves dipped in a bowl of cows urine, is sprinkled on people and all over the home. This again is a purgatory and purification process and a source of health. A decoction of mango leaves taken at intervals will cure many bodily ills.

The Indian people of the *Vishnu* Cult pray with *Thulasi* (Tamil) or basil leaves. This leaves 3 to 5 taken daily will build strong muscles and bones. It is a wonderful prophylactic and snakes and other poisonous reptiles do not abound in areas where *Thulasi* is grown in abundance. Likewise *Brahma* is worshipped with country-fig leaves and the intake of these leaves and berries will restore and retain the correct blood constant due to their astringent properties.

In Indian *thambulam* or a combination of betel leaves, areca nut powder and chunam are offered after festivity and feast to the guests and is a mark of respect among the Indians. After a heavy meal, chewing the above compound and taking the red saliva in, quickly helps digestion and proper assimilation of the foods.

The foregoing narration gives a glimpse into the astounding possibilities of simple herbal preparations with no intricate knowledge of orthodox Siddha compounds with elaborate preparations. With a primary knowledge of the physical body, it's physiology and anatomy and simple rules of health and hygiene, any lay person can lead a healthy life free from disease and unnecessary medical dispensation.

Coming to the care of our skin, we should realise that a clear smooth skin, with pores well-ventilated free from sickly oil contents clogging them, will ensure a perfect body free from ills. The pair of nostrils alone is not the only instrument of respiration but we should realise, we have nostrils all over the body, our skin pores. Hence the body should be well massaged with some vegetable oil or embrocation, and the hair on the head well-groomed. Here is a simple and inexpensive method practiced by the siddhas for eternal youth and vigour. It is a process of rejuvenation. Weekly oil-bath, massaging the whole body from scalp to sole

is extinct and outmoded. Allopathy denounces this practice as primitive and foolish and especially warns patients with primary complex not to have any trace of oil on their person. This is ridiculous customs and coming to our crude method, which has everlasting beneficial effect, We recommend anointing the entire body, head to foot with an oil bath and good massage. Thus stand for 30 to 45 minutes and remain in the room itself, till the body is restored to normal body heat. You can then cleanse the body completely with alternate dashes or spurts of cold and hot water; then complete, the drying of the body. This will be a tonic to the skin and the pores will open out to respire. This will be quiet an exhilarating, toning up of nervous system.

The purpose of oil bath is that we allow, under osmotic forces, the skin to absorb what is vital and to leave what is unwanted because, everything has compatible and non compatible properties. Many a doctor of modern medicine says that the diet, we take orally contains oily -matter which will suffice for healthy body.

The oils that our ancestors have carefully chosen and taught to us to use, are gingelly oil, coconut oil, groundnut oil, mustard oil only. The oils recommended of late to us to take orally are palm oil, sunflower oil, vanaspathi etc., which were unknown to our ancestors. How far these new oils will help us to maintain our health is a myth!

Oil bath is real rejuvenation of the body. Folds and wrinkles disappear in due course, giving the person youth, glow and lustre. Old age and senility is only your condition or state of the body. Old age is due to improper elimination of toxins, refuse and removal of acidity. Due to excessive acidity or alkalinity lining of the inside walls or valves of the respiratory, digestive and excretory systems, constrictions are formed. We name this as cholesterol of the heart valves; similarly lumbago, sciatica and arthritis due to lack of exercise and lack of Synovial fluid lubricating the Bony joints. Thus Premature old age sets in. When these undesirable conditions get eliminated by proper physical exercise and breathing, food habits and evaporation of bowls and excreta, youth sets in with life and longevity. Only with this grand conception, the Siddhas have propounded, so many prescriptions for rejuvenating the body and this bulk is called kaya-kalpam literally meaning a body like stone.

The food eaten by us today is not sufficient with proteins, carbohydrates and fats. For a normal life with full vigour and perfect health, we need a good blood supply and proper circulation. So we need an essential supply of minerals such as iron, copper, manganese, potassium, sodium, sulphur, phosphorus, calcium, chlorine, Iodine etc. These minerals with which vitamins are available in the plants, leaves and herbs.

Bio-chemistry teaches us that plants and trees and Herbs with their green foliage contain chlorophyll. The trees and plants are the only organisms which can manufacture rich foods direct from the sun's rays. The necessary food elements contained in the plants and Herbs are eaten up by the animals like cattle and sheep and stored as energy. This energy, man receives second-hand by eating the flesh of

these animals. Among animals, the goat eat practically all Herbs and plants and retain not only good energy but also a perfect resistance power. It will be clear therefore to realise that the Goats are the best carriers of the richest human food from the high cliffs, and the most superior food necessary for man's Health and strength can be derived from goat's milk. The richness of mineral strength in the Goats can be proved by the fact, that goats do not easily succumb in large numbers to epidemics and contagions, as do Rams and ewes.

Goat's milk is a sure cure-all for many diseases of mankind. It is a miracle-medicine, a restorative and a revitalizer to human illnesses. The aged and sick people who are run out of enough strength and energy to support themselves can derive immense benefit out of this milk. Let them drink first thing in the morning say 100 ml of goats milk for a period of 41 days or *mandalam*.

The miraculous properties and power of the goat's milk are so astounding and a lengthy exposition of its virtues will be only limiting and belittling of its power and possibilities. It needs absolute and unstinting faith in man, to realize the wonderful curative properties contained in simple and inexpensive herbs, plants, leaves and certain recipes like the goat's milk.

A word of caution: Under no circumstance should the goat's milk be heated, boiled or cooked with other foods. If done so, the benefit will be atmost nil. Again goat's milk obtained in the city or urban areas from the goats fed on fodder, vegetable refuse, plantain skins and waste paper is not goat's milk. You call it by any other name.

The great seer and savior for human emancipation our beloved Father of the Indian nation, the great Mahatma Gandhi is the testament of proof for the efficacy of goat's milk.

God has created man as well as medicine from earth. A man who identifies himself with the laws of nature is sure to be free from pains. The speciality of Siddha system is its non-differentiation of food and medicine. Most of our dietary items such as vegetables, fruits, roots and greens were used in ancient periods for a definite reason based on its medicinal use. Cooking in mud pot, eating on plantain leaf, using gingely oil or coconut oil as the medium of oil cooking – all these have a sensible medical background. The most surprising and interesting factor is the literary references which detail the specific indication of various vegetables and fruits.

The Siddha system of medicine is till today a living science. It has survived through centuries and cannot be condemned as unscientific as we are ignorant of its scientific basis.

Very few of us at least make an attempt to lead a meaningful life. As we know more and more about these simple, harmless, valuable and easily available Siddha medicines and its uses, let us give them due recognition. Not only appreciation, but appropriate application of this science and system is sure to give us all a happy, healthy and harmonious life.

by **Dr. S. Chidambarathanu Pillai**

Personality Development

It is essential to understand the importance of grooming yourself in order to create win-win situation in life. Personality Development is just not physical development, but it includes more of brain development or mental development.

Focusing on below mentioned factor can assist in enhancing personality to maximum extent:

Be Confident

Being confident about who you are and what you are doing is the most important tip for personality development. One should not be sceptic about one's capabilities and if there is something one need to work upon then one should put in all the effort so as to come over fears and gain confidence. One can just do anything, but one should have faith in oneself and put in one's hard work. The incredible confidence alone shall make one's personality more appealing.

Try to be Always Polite

It is essential to always react as per the situation demands. Being polite can highly work in your favor. Showing harshness might create bad impact, whether you are at work place or at home or at any social event. Try to always be polite as it is the best way to win someone's heart.

"Keep Smiling"

Smiling face can put forward some respectful attitude. To tackle any kind of situation you need to react in a calm and decent manner. Now to smile always does not mean that even in serious or critical situation you should keep smiling.

Have Humour

Being able to find a humorous side in otherwise terrible situations and bringing a little quirkiness of your own is appreciated by one and all. Everybody loves a person who can make them laugh and bring a funny perspective to the regular things of life.

Be Yourself

Though one can always look up to other people to take an inspiration from, but you should still remain your own unique self.

Each one of us is different, we have our own sets of skills and flaws and trying to be somebody else gets you nowhere and just simply backfires. Never try moulding into another person but instead work on being the best version of yourself.

Be Presentable

One's attire has an important role to play while making a desirable impression. Proper dress you wear gives yourself a confidence boost knowing that you look good and are dressed appropriately. Dress up in a decent manner and keeping your surroundings in mind.

Your Body Speaks about Yourself

Body language is just as important for your personality as your verbal communication skills. It tells a lot about yourself and helps people in making accurate conjectures about you.

Be a Good Listener

Being a good listener is an important step towards achieving a more likable personality. Remember, most people do not listen with the intent to understand; they listen with the intent to reply.

But, a successful person when somebody talks to you, will listen with interest and give them all the attention and importance, when somebody talk to him.

Enjoy the Work You Do

Are you enjoying your work? This is the crucial part of personality development. If you are not having fun while carrying out office or household work then it would not make you feel happy.

Ultimately if you are not happy, it won't assist in personality development.

Key point is that enjoy the work you do in order to bring positive energy in life. "Do the work that you enjoy".

Learn Some Good Etiquette

Good etiquettes are all about being well mannered person in life. Good etiquettes involve proper shake hand, table manners, polite language, body language, etc. and this creates great impact on your personality development.

Present yourself in a well decent manner so that people around you do not take you for granted. "Follow mannerism"!

Be Courteous

Being courteous is well appreciated and respected by everyone. Be humble and greet everyone with a smile. Doing random acts of kindness will not just make somebody else's day but it will also make you come along as a pleasing person.

Have Direct Eye Contact

Maintain a direct eye contact and do not get distracted by the surroundings. It will help you in knowing a better deal about people and attending them in a better way.

Develop more Interest

If you lack interest, you will have very little to talk about. On the other hand, if you are well informed about things and cultivate a number of interest, more people tend to like you.

Meet New People

Meeting new and different kinds of people is a healthy step towards expanding your horizons and exposing yourself to a larger number of things. You get an opportunity to know more about other cultures and lifestyle and it significantly has a positive effect on your own personality.

Have an Opinion

Never shy away from projecting your opinions even if they happen to conflict with those of other people.

Be well informed about all the relevant stuff in your surrounding and feel free to have opinions. It will make yourself feel important too.

Good Command over Language

The way you speak and what you speak are two different aspect which assists in analysing your personality. You need to have good command over English language in order to successfully carry out various objectives like cracking deals influencing people, etc. "Talk sensibly, talk conspicuously"!

Don't be Monotonous

"Happy go lucky", type of personality can always be advantageous. Being monotonous in life can create. bad impact at the work place. Your dynamic appearance includes everything from proper dressing sense to behavior pattern.

Don't be a bore; be active in life so that you can bring in charm near to your surroundings. "Say no to boredom".

Know Yourself

One needs to start with taking a good look at themselves, analysing their traits, the strengths and weaknesses and everything that needs to be worked upon. It is a fact that before you get on developing something you need to know all about it first. The same goes with your personality.

Have Positive Attitude Towards Life

Being positive in life can always work in your favor. Just let the negativities pass away in order to reach to the heights of success. Positive or negative vibes around you might affect your work and so to make environment positive you need to look at life in a positive manner.

This is important part of personality development as your positive attitude towards life might inspire other person to have same kind of attitude. "Try it today"!

Ten tips to Enhance Your Personality

Develop a likeable attitude: If you want people to like you, learn to like yourself first and be likeable. Once you develop a good personality, people will easily admire and like you. Reflect on what you like and what you dislike about yourself.

1. Stop Talking

"If we were supposed to talk more than we listen, we would have two tongues and one ear."-Mark Twain

Don't talk, listen.

When somebody else is talking listen to what they are saying, do not interrupt, talk over them or finish their sentences for them. Stop, just listen.

When the other person has finished talking you may need to clarify to ensure you have received their message accurately.

2. Prepare yourself to Listen

Relax. Focus on the speaker. Put other things out of mind.

The human mind is easily distracted by other thoughts – what's for lunch, what time do I need to leave to catch my train, is it going to rain – try to put other thoughts out of mind.

Concentrate on the messages that are being communicated.

3. Put the Speaker at Ease

Help the speaker to feel free to speak. Remember their needs and concerns. Nod or

use other gestures or words to encourage the speaker to continue.

Maintain eye contact but do not stare – show you are listening and understanding what is being said.

4. Remove Distractions

Focus on what is being said: do not doodle, shuffle papers, look out through the window, pick your finger-nails or similar. Try to keep off unnecessary interruptions.

These behaviours disrupt the listening process and send messages to the speaker that you are bored or distracted.

5. Empathise

Try to understand the other person's point of view. Look at issues from their perspective. Let go of preconceived ideas. By having an open mind we can more fully empathise with the speaker.

If the speaker says something that you disagree with then wait and construct an argument to counter what is said but keep an open mind to the views and opinions of others.

6. Be Patient

A pause, even a long pause, does not necessarily mean that the speaker has finished. Be patient and let the speaker continue in their own time, sometimes it takes time to formulate what to say and how to say it. Never interrupt or finish a sentence for someone.

7. Avoid Personal Prejudice

Try to be impartial. Don't become irritated and don't let the person's habits or mannerisms distract you from what they are really saying. Everybody has a different way of speaking.

Some people are for example more nervous or shy than others, some have regional accents or make excessive arm movements, some people like to pace whilst talking - others like to sit still. Focus on what is being said and try to ignore styles of deliver.

8. Listen to the Tone

Volume and tone both add to what someone is saying. A good speaker will use both volume and tone to their advantage to keep an audience attentive; everybody will use pitch, tone and volume of voice in certain situations.

Let these help you to understand the emphasis of what is being said.

9. Listen for Ideas – Not Just Words

You need to get the whole picture, not just isolated bits and pieces. May be one of the most difficult aspects of listening is the ability to link together pieces of information to reveal the ideas of others. With proper concentration, letting go of distractions, and focus this becomes easier.

10. Wait and Watch for Non-Verbal Communication

Facial expressions, gestures and eye-movements can all be important. We don't just listen with our ears but also with our eyes – watch and pick up the additional information being transmitted via non-verbal communication.

"Take up one idea. Make that one idea your life – think of it, dream of it, live on that idea. Let the brain, muscles, nerves, every part of your body be full of that idea, just leave every other idea alone. This is the way to success, and this is the way great spiritual giants are produced. Others are mere talking machines."

–Swami Vivekananda

Literary Renaissance in the History of the Freedom Movement in India

Literature portrays the life of society and records its yearnings, aspirations and doubts. It is, therefore, an invaluable record of the changes through which society passes. Thus the history of the social and intellectual transformation of India during the nineteenth century may be read with advantage in the literary works produced in her different languages during this period.

Tamil and Telugu Literature

The tendencies noticed in the Aryan languages of the north repeat themselves in the Dravidian languages - Tamil, Telugu, Kannada and Malayalam. Tamil is an ancient language with an extremely rich literature. The Tamil - speaking people came into contact with the Europeans quite early. In the fifteenth century the Portuguese arrived in India, settled down on the Western and Eastern coasts, married Indian women, became indianised and learnt Tamil and Malayalam. In their wake came the Christian missionaries belonging to the society of Jesus. They created the Tamil prose, composed dictionaries and grammars. Among them Robert de Nobili (1577-1656) was the first. He was followed by Constantine and Joseph Beschi in 1700. He was a great linguist, who composed works in Tamil, e.g., *Tembavani* on the life of Joseph and *Paramartha Guru Kathai* in prose. The protestant missionaries soon followed. Bartholomew Ziegenbalg (1683-1719) who came in 1706, established a Tamil printing press.

The Missionaries were accompanied by traders and empire- builders. The Portuguese, the Dutch, the French and the English were rivals for power in India. Their mutual quarrels came to an end with the triumph of the English in the eighteenth century, who defeated both the French and the Indian rulers in the peninsula and established their dominion.

Then the administrative machinery of the East Indian Company was set up and in 1812 the college of Fort St. George was established in Madras on the model of the Fort William College of Calcutta. Here the Tamil language was taught to the European employees of the company, a Tamil library was opened and books in Tamil were published.

The Pandits who taught in the College were the first to imbibe the Western Outlook. They produced critical editions of ancient classics, translations of English books, and helped in the compilation of grammars and dictionaries. Gradually the language for modern and original literature came into existence. Meenakshi Sundaram Pillai (1815-1876) who was a noted scholar and teacher of Tamil encouraged his

students to write in their own language. His pupil Vedanayakam Pillai (1826-1889) wrote the first novel in Tamil. Another pupil was U.V.Swaminatha Iyer (1855-1942) who is regarded as the 'the harbinger of Tamil Renaissance, the vivifier of Tamil classics and the inspirer of generations of Tamilians including Subramania Bharati'.

An era of translations of stories and tales, from English and Sanskrit set in which gave a push to Tamil reading. Then began the composition of original novels, with romantic and social themes and dramas which were adaptations from Shakespeare, Ben Jonson, Goldsmith, Sheridan and others. Historical, social, romantic and Patriotic motif's became popular in literature.

The Press too helped in the development of prose and in the propagation of modern ideas and the spread of English education created both a taste for western literature and a receptiveness to modern ways of thinking. A class of Scholars and writers grew up who created the modern Tamil literature.

The history of Telugu shows that similar processes were at work in it's literary growth as in those of other Indian languages. The period from the middle of the eighteenth to the middle of the nineteenth century had been one of decadence. The poets cared more for 'acrobatic feats' then real poetry. Good poetry had disappeared and artificiality and eroticism held the muse under thrall. The period that followed, viz., From 1850 to 1900, was one of transition, during which tradition and English influence were in conflict. In poetry the old style remained the ideal. Poems with themes taken from the Mahabharata and Ramayana continued to be composed. The figures of speech like double entendre (dvyartha) and alliteration were favoured and measures like *avadhanam* (eight feats of literary importance and composition of one hundred verses) were popular. In prose the vogue was set by Chinnaya Suri (1806-1862), who wrote a rhythmic and ornate style, far removed from the spoken language.

About 1880, a new movement set in the wake of social reform activity, Kandukari Vinesalingam (1848-1919) was its inaugurator. He started a journal *Hasya Sanjivini* to ridicule evil social customs and another *Vivekvardhini* to foster creative art in literature. He was the first Telugu writer who composed novels, essays, dramas and scientific treatises. With him a new era of literature began, which marked a departure from the prevalent stilted style of writing.

Among those who promoted modernism in style were Guruzada Venkata Apparo (1861-1916), Gidugu Venkata Ramamurti (1868-1940), Kumaraju Venkata Lakshmanrao and Deoddharaku Kasinathuni Nagesvararao. They were the precursors of the renaissance in Telugu literature, for they endeavoured to restore the language which was in use previous to the period of transition. They prepared the ground for the new era, of new literature *(Nava Sahitya)*.

This brief review of the literary movements in some of the languages of India shows the common tendencies in the development of the Indian mind all over the country. The Indian mind was ready to observe the Western ideas and to adopt the Western attitudes and ways of expression, yet at the same time it was strongly attached to its traditional heritage. It

was prepared to modify, even to reject, much of the old, but it was not prepared to repudiate the inheritance of the past in totality. Its endeavour was to preserve what was considered of permanent and abiding value in its own culture and to assimilate from the waste what was necessary for building up a new society. India's effort to reconcile the east and the west, to westernise without abandoning the essentials of the east, produced a multiplicity of systems of thought and religion. But its principal achievement was to create a common outlook and a community of ideas and sentiments, which are the pre condition of the emergence of national consciousness.

From History of the Freedom Movement in India

by Tara Chand

Equality of Men and Women

Men and women
Are perfectly equal,
This remains so
In every corner of the world.
Business women can resort to
Flying Pilots they can be.

The cradle will swing
No matter who rocks it.
The strings of a lyre
Crave not to respond
To a woman's fingers.
Modesty and prudence?
They are common
To both men and women.

When in women we see
Charging tigresses,
How can there be inequality?
No more bondage
For women
In our Southern Land.
All must work
With utmost earnestness.
Along with education
Learning a vocation
Is a must for all.

Select poems of Bharathidasan

Translated by M.L.Thangappa

Kulathangarai Arasamaram

VA VE SU IYER

Coming to think of it, I'm only a tree. But if I were to tell you whatever there is in my heart, it would take more than a day. How much I have seen, how much I have heard, in this life of mine! I've seen with my very eyes your grandmothers' grandmothers crawling and playing about. You might laugh, but there's no lie, not even the size of a sesame seed, in what I say. I'm an ancient tree. I've never learnt to lie. It must be about ninety to hundred years ago. Your great-great grandmothers used to come to this tank only. Some used to bring even children along. How cute the children used to look. Leaving them on the bank, the ladies used to wash their saris and bath gracefully, smearing turmeric on themselves. Like little Krishnas, the children used to crawl towards the jasmine bushes and chuckle at the buds. In those days there was a coral-jasmine tree in the corner, with blooms like pearls. A sweet fragrance used to waft across the banks. But now, without anyone to tend to it, it has all withered away. The slightly order children used to pick the flowers and lovingly smell them. Aah, how pleasing it is to I think of those days.

But now I'm not going to tell you a tale from those years. When I'm happy in mind, I will tell you. For the past seven-eight days I've been thinking of Rukmini. It's been fifteen years, but it seems like yesterday. None of you know Rukmini. She looked like a golden doll, that child. If I think of her smiling face, I feel as if she herself is before me. You can look at the beauty of her forehead for a whole day. She was tall, with limbs like lotus stems. Her body was as soft as jasmine. But her beauty was in her eyes. What sagacity, what clarity and what intelligence! If you looked at her eyes clear blue skies and a crystal-clear pond would come to mind. What affection and sympathy in her gaze! Every new-moon Monday, she would circumambulate around me, praying to god. How can I explain the affectionate gaze she bestowed on me at that time? Even my withered-away tiny branches would spring new shoots! Ayyo, my darling Rukmini, when will I see children like you again?

Ever since she was a child and till the day she died, there wasn't a day when she didn't come here. When she was about five or six, she would be forever playing here. There wasn't a person who didn't want to gather her and kiss her. However busy our Venugopala Sastry was, he would never fail to pluck flowers by the handful and give them to her after he bathed. Our town's calves, however boisterous they may have been, would turn docile on seeing her, and wait to be stroked by her little hands.

I've always loved children, but if she came, I would forget myself. Not a sliver of the sun should touch her. Even if she was little away, I would stretch out my hands and unfurl an umbrella over her. After I saw the face of my lord Sun with devotion, the thought of baby Rukmini would come to mind. I would eagerly await her visit, An unbounded happiness would fill me as soon as I saw her. One shouldn't play favourites with children, but it must be said that I never felt the same about anyone else's visit. Was it only me? Why, even the other children would play with fullest joy only after she came. She was the queen among them, she possessed such magnetic charm.

In those days, her father, Kameshwara Iyer, was comfortably. He was very fond of the child. He never tired of doing anything for her. Whenever he spotted new varieties of silk in the bazaar, he would immediately buy them, thinking to himself, 'It would look lovely on our Rukmini'. He made a lot of jewels of top-quality diamond and red stone. When she was about ten years old, he bought a paavaadai and half sari for a kolattam performance. In the moonlight, how majestic her adornments and her beauty looked! What majesty! An eye-catching spectacle it was! I forgot to tell you about her voice. What is a koel in comparison! Her voice slithered like a golden strand. You wouldn't be bored with it even if you heard it the whole day. I heard her songs only at dance gatherings. But even if I think of them now, the sweetness and fineness of her voice resound in my mind.

As she got older, what can I say about the ever-growing grace of her affection? Even as a child, she was close to everyone. This quality increased day by day. She never differentiated between herself and her friends. She held the same affection for every friend, rich or poor. Why, she showed more love for the poor. She couldn't bear it if anyone suffered. She gave beggars handfuls of rice. How often I've seen tears pouring down her eyes when she possessed such boundless compassion and sympathy, whenever I think of her, I experience the great joy that one feels on seeing rain after a harsh summer.

Should such a fate befall a child I looked after like my very eyes? What a sinner I am! Should my affection go to such a waste? Does the creator have no eyes at all? But what can god do for the treacherous acts of human beings?

When Rukmini turned twelve, her father gave her hand in marriage to Nagarajan, the son of our town's Revenue Collector Ramaswamy Iyer. The wedding took place with great fanfare. At the pre-wedding festivities when friends gathered and on the day of the wedding procession, I saw her go round the village in full

finery. Eyes would be cast on her, so beautiful was she? When I saw her among her friends, it looked as if strands of lightning were in prayer before their glittering goddess.

Kameshwara Iyer had offered a lot of dowry and gifts at the wedding. Rukmini's in-laws were very satisfied. After the marriage, her mother-in-law would often take Rukmini away to her house. She would fondly plait her hair and decorate it with flowers. She would never forget to take her when she visited relatives. In many such ways, Janaki (that was Rukmini's mother-in-law's name) showed her affection for Rukmini. The bridegroom Nagarajan too was very intelligent. He too was extremely fond of Rukmini. There was no one in the village who didn't speak of how suited they were in beauty, brains and wealth.

Three such years passed by. So many changes in these three years. Kameshwara Iyer's earnings became lean. He had invested all his money for interest in some Arbuthnot bank or something. It swallowed four crores of money and gave out a belch. In a single day, Kameshwara Iyer became a pauper. Only the jewels that Rukmini's mother Meenakshiammal wore were left. He could clear his debts only by selling off his ancestral house and lands. He moved to where Kuppuswamy Iyer now lives, near the canal bank. Meenakshi also used to look like Goddess Mahalakshmi. She had infinite dignity. Such a big tragedy had befallen them, but she was not broken. She used to say, "We lived so happily for all these years. Did god ask someone and give it to us? What he gave, he has taken away. so what? as long as he and Rukmini are alive, I have no complaints. This coming month of Thai, if I perform 'shanthimuhurtam' for Rukmini and send her away to her in-laws, then we have worries. 'We'll drink kanji or something and spend the rest of our days thinking of god. As always'. So sad. How could she have known what was going to happen?

When Ramaswamy Iyer realized that nothing of Kameshwara Iyer's wealth could be salvaged, his friendship towards him turned cold. Earlier, he used to often visit Kameshwara Iyer. If he meet him somewhere, he would never fail to chat with him for over ten minutes. Now if he saw Kameshwara Iyer at a distance, he turned the other way hastily, as if he had an urgent errand to run. You would have already guessed without my telling you that a man who behaved like this would stop visiting Kameshwara Iyer's house. His wife Janaki too kept away from Meenakshiammal. But Kameshwara Iyer and Meenakshiammal never made much of this. When there is wealth, relationships flourish. When it disappears, relationships too go away like strangers. Would you consider all these real bonds?

But they started distancing themselves from Rukmini too a few months before Arbuthnot bank dissolved, every Friday Janaki would send her maid for Rukmini after the morning meal was done. That day she would plait her hair, put pottu and mai, dress her up, take her to the Akhilandeshwari temple for the darshan and keep her with her for the night and send her back only the next morning. But once it was known that what was lost in Arbuthnot

bank was completely gone, the very next Friday she sent word to Meenakshi. 'I have a lot of work at home. I will send for her next Friday'.

The next Friday she didn't even send word. This deeply saddened Meenakshi and Kameshwara Iyer. Rukmini too felt sad: Even my mother-in-law seems to be snubbing me.

A few days thus passed. The whole town started speaking in whispers. All the secrets were discussed on the tank's bank only. But I heard them only in bits and pieces: the full story never reached me. It had never happened like this our town before. My heart was pricking. I knew that when such secrets cropped up something evil would happen. But to whom and what, I did not know.

In the end, sifting this and that, adding up this and that, I slowly understood what the matter was. Ramaswamy Iyer and Janaki had decided to abandon Rukmini and had arranged another marriage for Nagarajan. What could I do? My heart was broken. How could anyone forsake little Rukmini? Janaki, what a sinner you are! Isn't she also a women like you! What did she do to you? Even stone would melt at the sight of her, Is your heart more hard than even stone? Kameshwara Iyer and Meenakshi sat stupefied. If I myself felt like this, do you have to ask how the parents would have felt?

Hereafter, the only hope lay in Nagarajan. He was studying in the city. The month of Margazhi began. I counted the days for him to come. At last he came. The face, full of laughter and cheer the morning he came, suddenly changed. His parents started poisoning his mind. Day by day, he looked more and more disturbed. Those who are clever at melting can even melt stone. Whenever I saw his confused face, my stomach would churn. What was left now? There was just this hope, and now even that was gone. I thought. Rukmini's fate is over and done with.

The month of Thai dawned. It was spoken about openly. Some girl from the east, it seems. The father had wealth worth four lakh rupees. Had no sons. Had another daughter besides this one. In due course, Ramasamy Iyer's family would get two lakhs. It was awful to hear all this. But what could be done? It was my fate to listen to all this.

As soon as the talks began, Meenakshi stopped coming out in the daytime. She would come to the tank before sunrise, bathe and fetch water. Her face looked ghastly. No proper sleep or food. The distress of having lived well and now fallen to penury had robbed her of her beauty. She never regretted that she had lost her home and jewels and was reduced to wearing a mere string for a thaali. But day and night, the only regret she had was that Janaki had decided to get her son married a second time in front of her eyes when she had a daughter as pretty as a parrot at home. Even Janaki's heart would have melted if she had seen Meenakshiammal's face, but where would the queen give her a look!

I don't know how Rukmini felt or what she thought when all this was going on. She was an innocent girl. Perhaps she felt that her mother-in-law would not betray her completely. Or did she think that Nagarajan would not

agree to whatever his mother said? It was not even five years yet since they had played as children together on the tank's bank. Even after marriage, when they met alone, how often had Nagarajan spoken to her with love and affection like earlier days! Rukmini would have thought that he would never let her down.

But as the days went by the talk of Nagarajan's wedding firmed up. No one knew the goings-on in Nagarajan's mind. No sign of him after he had paid respects to the in-laws the day he had arrived from the city. There was no sign, not even the size of a sesame seed that he thought of Rukmini at all. But the carefree cheer seen on his face the first day had left him forever. He never spoke to anyone and had a sullen face always. In the end, a date was set and the girl's people came and read out the marriage invitation. Ayyo, hearing the sound of the melam that day, the very elements of my life twitched. How would Kameshwara Iyer have felt? How Meenakshi's heart must have fluttered. how did Rukmini bear it? God alone knows.

There wasn't a day when I didn't weep thinking of how Nagarajan too didn't have an ounce of compassion or sympathy for Rukmini. Often times, I'd even remarked: will he ever have a peaceful life after doing all these things? When my heart was thus grieving and grappling, one day I heard a piece of news, much like milk being poured into my stomach. A certain Srinivasan, believed to have studied with Nagarajan, came to visit him. They wanted to talk in secrecy. What better place than the tank's bank?

One evening after everyone had left, at about seven or eight, the two of them came. Srinivasan was a good chap. He came from a place fifty or sixty miles away. It seems someone had written in saying that Nagarajan who already had a girl waiting for him was getting married to someone else. He came at once like a mail van. When he came to the bank, he asked Nagarajan if all that was true. Nagarajan said, "If Amma and Appa have already decided, will I accomplish anything by refusing? Besides, I believe the girl is pretty. It seems her father has written out a lakh of rupees in her name. In later years I believe she will inherit another lakh. Why should I refuse such a goddess of wealth who came of her own free will?"

How can I describe how Srinivasan looked when Nagarajan uttered these words? When he finished, for over half an hour Srinivasan advised 'How many ever lakhs you may get, should you heap on yourself the curses of a girl like this? Can you erase the promises you made in the wedding pandal to the chant of mantras? In many such ways Srinivasan explained dharma and nyaya on Rukmini's behalf, to the point of melting hard stone. Every minute of the half hour, I wished him well: that he should live long, have a happy life, without any troubles.

After he finished speaking, Nagarajan replied, "Srinivasa, whatever I have told you till now is all in jest. Do you think I will stoop so low for money? I wanted to keep it to myself, but since we've spoken so much, there's no point in keeping it from you. But one thing: don't tell anyone. Since they've decided to

behave so cheap, without any justice, I have decided to disgrace them thoroughly. Despite my protests, Appa and Amma are adamant. So I'm going to Mannar Koil. Even there, I will refuse. But they are going to force me. I will sit in the marriage pandal. Whatever it is, I only have to tie the knot in the thaali, isn't it? No one else can do it. At that time I'm going to say 'no'. Let them all blink monkeys who have eaten ginger. Do you think that this hand which has touched Rukmini will touch another girl?"

'But did you stop to think how Rukmini and her parents would feel if you left for the marriage?' asked Srinivasan. Nagarajan replied, 'Yes, I've thought over it. But when they think that they've lost everything and are in utter disappointment, I will suddenly rush in at that exact moment and bow before my in-laws, "Don't worry. I will never let my Rukmini down. I've insulted all those mad after money and come here." When I say all this, how happy they will feel. I want to experience that.

Srinivasan said, "But think of how they will suffer till that day. 'Nagarajan said, 'only five days now. Today is Friday. On Sunday all of us are going to leave. The next day is the wedding. We'll start that very day and be back the next morning. They who have put up with so much for so many days, won't they bear with all this for another five days?'

'I don't know pa. This doesn't sound right to me, 'Srinivasan said as they started moving away. I couldn't hear anything more.

I couldn't sleep at all that night. I told myself, 'See how you cursed Nagarajan. Is there a better boy than him in this world? There is no need to fear now. What is five days or even ten days? Nagarajan is a determined fellow. He will do as he says. Rukmini will have no more sorrows in life.' I puffed up with satisfaction.

Sunday: there was such a hullabaloo in the town that they were leaving for Mannar Koil. There wasn't a person who didn't curse Ramaswamy Iyer and Janaki, but none to give them good advice. Even if at all anyone attempted, they weren't the type to listen.

Since it would surely burn their stomach were they to stay back and see them starting from the village, Kameshwara Iyer and Meenakshi left for Manapparai on Saturday afternoon itself. At home, her aunt Subbalakshmi Ammal was Rukmini's caretaker.

It was Saturday night. The town had quietened down. It was about nine, nine-thirty. Nagarajan came to the tank's bank alone and sat down in contemplation under the neem tree. In a while, at a distance, a figure of a girl could be spotted coming towards the bank. But the figure kept looking back every once in a while. Only when she came and stood near Nagarajan, I realized it was Rukmini. I was startled. But I shook myself immediately, wiped my eyes and looked intently to see what would happen.

For five minutes Nagarajan didn't notice her at all. He was in deep thought. Rukmini stood still. Nagarajan casually lifted his head, saw her. He too was astounded. But he immediately recovered and said, 'Rukmini, how can you come here alone at this hour?' 'The day hasn't come for us to be together, that's why,'

said Rukmini. For a couple of minutes neither of them opened their mouth. Both their hearts were in turmoil. But they didn't know where to begin and what to say.

In the end Nagarajan said, 'if people come to know that we are here at this hour, they will say something. Come, let's go home'. 'Rukmini replied, 'The past one month I've been wanting to say something to you. Only today I got the opportunity. You must give me permission to say it.' Say it,' said Nagarajan.

Rukmini started: 'I don't know what to say to you. Only Goddess Akhilandeshwari knows how my mind has suffered the last three months. I thought all my worries would vanish once you came from the city. I thought you wouldn't let me down, whatever Maama and Maami may do. But if you also let me down, on what hope will I live? If the fence itself destroys the crops, what will happen to the crops? Whatever has happened so far has broken my heart. Only you can mend it. Otherwise, my life will be over. No doubt about it.'

Tears poured down Rukmini's eyes when she uttered these words. She stopped there. Nagaraajan didn't speak. Rukmini waited for a while and asked, 'They've arranged for the travel tomorrow. You are going, isn't it?' After thinking for a while, Nagarajan replied, 'Yes, I'm thinking of going.'

When she heard him, Rukmini's chest tightened with sorrow and her body trembled and tears filled her eyes. But she bit her teeth and didn't show it out. 'That means you've let me down, isn't it?'

'Will I ever let down, Rukmini? But it is also my duty to please my parents, Isn't it? That's why I am going, listening to them. But you don't worry. I will never cast you aside.'

Rukmini couldn't bear it. 'You are going to marry again, I shouldn't be worried, you won't let me down ever! But you will never go against your parents' wishes! What is there for me to say now? This is my lot in life, that's all.' She sat down.

Nagarajan didn't say a word. Only the words 'I will stop the marriage' would assuage Rukmini's heart. But he didn't want to say it now. So he showed his love and support through gestures. He took her hand in his, placed it on his lap and pressed it softly. As if pacifying a child, he stroked her back affectionately. He felt her hair on his hand. He was startled. 'What is this, Rukmini, your hair is all matted. Why are you behaving like this? I can't bear to see you so unkempt. Let's see your face. Ayyo, your eyes are all red. Your face has lost its glow. My darling, please don't be like this. I won't let down, believe me, truly. Don't be afraid I'm telling you from the bottom of my heart that I can't see you like this. Don't even think in your dreams that I have forgotten our childhood bonds. Come, let's go, it's late. We shouldn't stay here anymore'. He finished speaking.

Rukmini didn't get up. She sat down dolefully. Looking at her, Nagarajan's eyes were wet with tears. At that time it appeared as if his brain nudged him to tell the secret. But did he say it, the useless fellow? To him his game seemed more important. So he didn't utter a word. But how would he have known

that all this would happen . Even I, with all my age, didn't know. How would that little fellow have known?

Nagarajan lifted the limp Rukmini gently like a flower and clutched her to his chest and said with compassion, 'What, Rukmini, you're not saying a word. What can I do?' Rukmini lifted her head and saw him. How can I describe the look? Like one who has been swept away in a stream and whose hands have become tired; when such a person spots a log of wood at a distance and tries to swim anxiously in its direction, full of hope, thinking 'Appa, I'm Saved now,' only to find that it is garbage – think of how his mind will be torn to pieces. And how his face will change. That was how Rukmini's face looked, with her heart reflected on it.

Boundless sorrow, boundless grief was seen in her eyes. When she saw that Nagarajan was silent even on seeing that look, Rukmini moved away and said, 'I don't have anything more to say. You are not saying that you won't go to Mannar Koil. My fate is sealed now. When you have decided to leave me like this, what can I believe now, and for whose sake should I keep my life? I don't have any grudge against you. I know your heart would not have agreed to such a thing. My fate and the troubles of my parents is making you do all this. In future, once in a while think that there was a girl called Rukmini, who loved you with all her heart, and who even breathed her last only thinking of you. That is what I would like to ask you finally.' She fell on Nagarajan's feet, clasped them tightly and heaved uncontrollably. Nagarajan lifted her up immediately and said, 'Foolish girl, don't do anything like that. If you leave, my very soul will leave. Then who will think of whom? It's drizzling now. The skies have turned dark. In a while it will pour heavily. Come, let's go home.' He clasped her hand and took a few steps.

No moon or stars in sight in the skies. Darkness everywhere. Once in a while creepers of lightning glittered, as if cutting the skies with a sword. But the next minute it turned even more dark. Thunder rumbled, as of splitting the skies, shaking the earth. Winds swirled like a hurricane. The sounds of the faraway downpour were closing in. I couldn't catch the words of Nagarajan and Rukmini, spoken at such an apocalyptic moment. They were going homewards swiftly. One could see Rukmini flinching, reluctant to go home when lightning flashed, but Nagarajan urged her home. I could hear only one or two of their words. '… I wish you with all my heart… you will come to know on that day… final namaskarams… bear with it till I come…' These were the only words I could hear amid the rumblings of thunder, the sound of the winds and the noise of the rains. Rain fell down in torrents. Rukmini and Nagarajan disappeared from my view.

That was it. The next day dawned. The rain had abated, but the sky wasn't clear. The blackness of the clouds hadn't faded away. The wind was wailing like a child not having anyone to console it. I can't explain the confusion in my mind. However I tried to steady my mind, my heart could find no peace. 'What is this? Today my heart is filled with a sorrow that I have never known. Don't know the reason, 'I thought to

myself, when Meena cried out. ‘What is this? A sari seems to be floating here.’ Immediately I turned towards that side with great trepidation. All the women who were bathing in the tank turned around and looked. Then they started whispering among themselves. My very soul left me. It looked like Kamakshiammal’s sari. It was Rukmini who had jumped into the tank, hurling a stone on her parents’ heads. That’s it, after that I fainted.

After a while I regained consciousness. By then a crowd had gathered by the bank. There wasn’t a soul who didn’t curse Ramaswamy Iyer and Janaki. What did it matter now if they cursed or not? Taking away the grace of the town, the lives of her parents and my happiness, my dear Rukmini was gone in a flash. They had laid her down near the jasmine creeper. How many times she had picked the jasmine flowers with her golden hands. When she was a child, there wasn’t a place on the banks where her feet hadn’t trod, a tree or a plant that she hadn’t touched. Ayyo, the more I thought, the more my heart churned. Those beautiful hands, feet, all wilted away. But the lustre of her face hadn’t changed. Her earlier sorrows had vanished, and an astonishing peace prevailed over her face.

There was little time to note all this. By then a buzz rose in the crowd, ‘Nagarajan is coming, Nagarajan is coming.’ ‘Yes, it was true, it was him, rushing in panic, not knowing head nor tail. As he reached the jasmine bush, unmindful of the crowd and his parents there, he wailed, ‘Rukmini, what have you done, Rukmini!’ and fell down like a log. The din in the crowd died down in a second. Everyone looked at Nagarajan.

For a long time he lay on the ground, lifeless. When the scared Ramaswamy Iyer sprinkled water on his face and fanned him he at last regained consciousness. He opened his eyes, but never said a word to his father. Looking at Rukmini’s lifeless body. What Srinivasan said has come true. What a sinner I am! You died because of me. I’m the wretch who killed you! If only I had told you this secret yesterday, such a fate would never have happened! *Kusuma satrusam… Satya: pathi pranayi hridayam** - I only read these profound words playfully, never realized the truth of it! What is there for me now? Rukmini, you have left me in haste. I don’t want a married life now. I’m going to take sanyasa. ‘Thus saying, he tore up his veshti and the upper cloth before anyone could say anything. His parents didn’t open their mouths. Before they could recover from the shock, Nagarajan fell full length on their feet, and left in his loin cloth, without speaking a word to anyone.

This is how my Rukmini’s story ended. My dear children please think of this story whenever you feel like doing something that will hurt a girl’s heart. Don’t even in jest crumple a girl’s heart. Who can tell which game will lead to what grief?

* The love-filled hearts of women is as delicate as a flower. If the love is harmed, it will wither and fall off. -*Meghasadndesham* by Kalidasa

- The Tamil Story

Translated by **Subashree Krishnaswamy**

A MARVEL IN CHUNNUM

THIRUMALAI NAICKER PALACE- MADURAI

This palace was built in circa 1636 by the Thirumalai Naicker (1627-1659) the greatest of Naicker rulers of Madurai. This palace is considered the most marvelous secular building South of Bombay. According to tradition Tirumalai Naicker is said to have taken the help of an Italian Architect to design this building.

The building that we see today was the main palace building, where Thirumalai Naicker lived. But it is believed that the original palace complex was four times bigger than what it is today. The grand palace as built by Thirumalai Naicker consisted mainly of two parts, namely Swargavilasa and Rangavilasa.

Besides these two royal residence, there were a theatre, a palace shrine, queens' apartments, an armoury, a building for housing palanquines and the like and royal bandstand, quarters for relatives and servants, a pond, gardens etc. The whole was enclosed by walls on the four sides.

The enclosure walls are said to have survived till a hundred years ago, when they were pulled down, as they were badly dilapidated the enclosure called Pari Madil, was 900 feet in length east-west and 660 feet in width north-south and 40 feet in height. To the west of this enclosure, there was a flower garden with a pavilion in the centre.

Main Palace

The surviving building with a rectangular courtyard in the centre, flanked by huge and tall colonades was the main palace portion. The original entrance to the palace was said to have been to the North of the present building. The present entrance was repaired during the last century. The courtyard measures 150 feet east-west, by 100 feet north and south surrounded on all sides by arcades, of great beauty. The pillars which support the arches are of stones, 40 feet in height and are joined by foliated brick arcade of great elegance and design, carrying a cornice and entabulature rising to upwards of 60 feet in height. The whole of the ornamentation is worked out in the exquisitely fine stucco called CHUNNAM or shell lime which is a

characteristic to Tamil Nadu. On either side of the courtyard, are rectangular pavilions, topped by finials were, originally covered with gold.

SWARGA VILASA

On the west side of the court stands the Swargavilasa i.e., celestial pavilion. It measures 235 feet from north to south by 105 feet across. The large central dome is supported by twelve columns, enclosing a square 64 feet across. These columns are first linked together by massive saracenic arches. Four similar arches are then thrown across the corner and the octagonal drum rises from these are pierced by a clerestory. Above this at the cornice 45 feet up, the octagon is changed to a circle and the dome rises in the centre to 75 feet from the floor. The celestical pavilion is approached by a flight of steps guarded by sculptures of horse riders, now damaged.

An ancient description of the Palace in Tamil records that this pavilion is so constructed as to cause it to be said that in no other country is there a court equal to it, by reason of its splendid ornaments, their excellence, number, extent, curious workmanship, and great beauty. To the west, in the midst of a great dome-shaped hall, is a square building of black stone, inside which is a chamber made of ivory. In the middle of this is a jewelled throne, on which the king is accustomed to take his seat at the great Navarathri festival surrounded by all his banners or ensigns of royalty, and before which all kings are accustomed to do homage.

SCEPTRE FESTIVAL

This great Naick ruler instituted a number of special festivals. In the temple of Goddess Meenakshi, among which the Chithirai Festival was the most celebrated. The festival used to last for a number of days, in the eight day of the festival the goddess use to be specially decorated and placed in a special pavilion of the temple. The king would visit the temple and after special worships, receive from the hand of the Goddess, the royal scepter (set with precious gems). The scepter would be brought to the palace on the royal elephant

accompanied by a great procession. The scepter would be place on the throne and would receive special worships from the hands of the king. The dignatories, commanders, poets and other palace servants would receive gifts and royal titles on the occasion. The sceptre will remain enthroned in this celestial pavilion the whole day and after due worship will be returned to the temple the next day. This function was symbolic of the country being ruled by Goddess Meenakshi, and the Naick ruler administered the country as a servant of the Goddess. This festival was continued even in the 18th Century by his successors like Queen Mangammal.

NAVARATHRI FESTIVAL

The Naick ruler used to hold the *Navarathri* (nine night's) festival in the month of *Purattasi* (September) with great pomp. The king used to bedeck himself with costly jewels and garments and be seated in audience in this celestial pavilion on all the nine days. This was the occasion when the feudatories present gifts to the king.

Besides as a part of daily routine the king used to appear in the evenings, in the courtyard when the palace guards used to salute him with torches and show various feats with torches.

HAREM

To the west of the Swargavilasa the queens apartments were located. They have since disappeared. But in the south west may be seen a room, with black polished columns supporting the roof. The queens used to hear music and literary discourses in this portion, during the mornings.

NATAKA SALA

At the north-west corner of the building is placed the splendid hall. The hall itself is 135 feet long by 68 feet wide and its height to the centre of the roof is 70 feet. The roof is a pointed arch of brick work strengthened by granite ribs springing from a double series one above the other of pointed arches supported on columns behind the upper series of these arches runs a gallery.

One tradition says that this room wall Tirumala Naicker's sleeping apartment and that his cot hung by long chains from hooks in the roof. One night, says a favourite story, a Kallan made a hole in the roof, swarmed down the chains and stole the royal jewels. The king promised a jaghir to anyone who would bring him the thief, and the Kallan then gave himself up and claimed the reward. The king gave him the jaghir and then promptly had him beheaded. For many years this chamber was used as the District Court.

From an ancient record it is seen that this splendid hall was used as a *Natakasala* (theatre) where the king accompanied by his queens and guests, used to witness dances.

PALACE SHRINE

To the north-east of it is a building which is traditionally believed to have been the retiring apartment of the royal personages.

But in all probability this is a part of the palace shrine dedicated to Goddess Rajarajeswari and other Gods. This shrine was richly carved with stone work and its dome and final were covered with gold. Thirumalai Naicker used to offer worship to Goddess Rajarajeswari and other Gods daily in the morning.

To the west of the theatre were an armoury, a pond, a wrestler's pavilion, a pavilion for cock fights, and servants quarters; all have since disappeared.

RANGAVILASA AND TEN PILLARS

Further north, in a lane may now be seen ten tall pillars of stones. Originally this portion was a part of the big palace. To the west of these stood a palace similar to the celestial pavilion but some what smaller. This was called Rangavilasa. The ten pillars that survive, formed part of the courtyard of that palace. Thirumalai Naick's younger brother, Muthialu Naicker resided there. To the west of it were a harem and platform, called CHANDRIKAI MEDAI.

An entrance was provided in north, with an opening to the present south masi street. Here the palace guards were stationed guarding the entrance. There was also pavilion to store their weapons.

Main Entrance and Naubatkhana

To the east of ten pillars was the main entrance and a pavilion where royal palanquins and other para phernalia were placed. There was another pavilion housing 18 different kinds of musical instruments that used to form part of the royal entourage. These pavilions existed in a somewhat dilapidated form, till a hundred years ago and were called Naubatkhana. The Naubatkhana, was so dilapidated in the fifties that the American mission declined to take it as a gift. It was then restored by Mr. George Fisher for the use of a school and was taken by Government in 1858 for the use of the new Zilla school. When the new building for this latter was put up, the Naubatkhana was used for sometime as the police headquarter office. It was eventually sold as being past repair and the Patnulkaran's Primary School now occupies its site.

A part of the palace buildings, probably the Rangavilasa and its adjuncts were pulled down by Thirumalai Naick's grandson Chokkanatha Naicker, in order to carry the materials to Tiruchi, for erecting a palace there. Chokkanatha Naicker made Tiruchi his capital and removed the throne, costly jewels and other treasures there. Due to passage of time and neglect a number of other parts disappeared. In the last century, a part of the building to the west of the celestial pavilion collapsed in a torrential rain.

Later History of the Palace

"The Palace was an absolute ruin before the British acquired the Madura country. It was utilized as barracks, and the Survey Account of 1821 states that part of it was occupied then by a paper factory, worked by convict labour. In 1837 Mr. Blackburne (then Collector of

Madurai) reported that it was used by the weavers for their work, and obtained leave to demolish the great walls (40 feet high, 900 feet long on the east and west and 660 feet on the north and south) which surrounded it and which threatened to collapse. In 1857 it was stated that almost every part of the building was so cracked as to be dangerous and that the only really safe part of it was the inner cloister. The court of the District Judge, Sub-Judge, Sadr Amin and Munsif were, however, held in it and the Zilla School occupied the north-east corner of the cloisters. The amount required to restore the palace was estimated at two lakh. In 1858 heavy rain did much damage and brought down the west wall of Tirumalai Naicker's bed–chamber and the Judge reported that portions of the building fell so frequently that approach to his court was positively dangerous and that the Sub-Judge and Munsif had to move elsewhere.

In 1858 Lord Napier, the then Governor of Madras wrote an emphatic minute on the necessity of restoring ancient ruins in general and this palace in particular and Mr Chisholm, the Government Architect, was sent down to report on the possibility of saving what remained of the building. His account led the Government to decide to repair the palace to render it suitable for the Revenue, Judicial and Municipal Offices of the town, and a first instalment of Rs.10,000 for this purpose was entered in the budget for 1870-1871. Thereafter annual allotments were made for continuing the work. Lord Napier took the greatest personal interest in the matter and in 1871, after visiting the palace, recorded an elaborate minute regarding the offices which

were to be located in it. By 1882 Rs.2,13,000 had been spent, iron ties had been inserted to hold the structure together, the ruined had been restored on the original lines and the entrance on the east side of the great court-yard had been surrounded with an ornamental gateway. This entrance had been cut through the solid brickwork in comparatively recent times. Mr Chisholm found evidence to show that the original opening had been on the west behind the three great domes.

By 1886 a sum Rs.5,31,000 had been spent on, or sanctioned for, the palace and shortly afterwards the Collector's office was at length moved into it. The space available was, however found to be quite insufficient and eventually it was removed back to its former quarters.

The District Courts continued to function in the building till 1970. When they were shifted to the new building. Since 1971 the palace is pre-served as a monuments by the Tamil Nadu State Department of Archaeology. The palace is kept open to the public from 8.00 a.m. to 5.00 p.m. Photography with hand cameras is permitted.

OVERSEAS CONTACTS OF THE CHOLAS

The Chola period from 10th to 12th centuries may be considered as a period of economic expansion and international trade activities. These centuries were a period which witness the emergence of new powers in other parts of Asia too. For instance, the Burmese at Pagan (1014 A.D.), the Khmers in Ankor (950 A.D.), the Sung Dynasty in China (960 A.D.) were some of the contemporary powers which took keen interest in the promotion of overseas trade contacts with countries centering around Mediterranean region, the Middle East etc.

There are numerous references to the international trade and foreign diplomacy of the Cholas in the Egyptian and Chinese records besides in the temple inscriptions of South India. According to these sources, the emergence of these powers accelerated the maritime commercial activities of Asian countries as also the international trading communities to travel across the Ocean connecting the eastern and western Asia.

According to Chinese sources, South Indian ports were rated as "Good ports" and intensive trade activities were centering around the coromandal ports. The commercial activities of the Chola ports were administered and regularised by a set of trade organisations. These organisations had not only assumed administrative control over major trade centres within the Chola empire but also organised the smooth and steady flow of indigenous products into the ports and from where the Chola products may be pushed into the international markets. It may be mentioned in this connection that the Cholas achieved a tremendous success in their overseas trade on account of the efficient role

played by the local merchants as well as by the way the inland trade was institutionalised. These merchants organised various powerful, regional, commercial organisations which under took the responsibility of transporting the local products into the coastal centres. The regional market centres were known as nagaram and the commercial organisations were known as samajam.

Further, it may be interesting to note that there were Government officials appointed to look after the administrations of the ports. They were helped in their task by the merchant organisations and local assemblies. The activities of the foreign merchants and their contracts with the local people were regularised by the Government officials. This organisational set up in the harbours was mainly responsible for the development and expansion of trade activities across the seas. The levy of cesses on various luxury articles brought to the ports by foreign merchants had increased the revenue of the Government to a considerable extent. That is why the Cholas paid special attention to the improvement of ports and overseas contacts.

There were big and small ports in the Chola territory. The ports in the Chola territory. The ports on the sea coasts were known as 'Pattinam' and those on the inland as 'erivirapattinam'. However, 'pattinams' were handling the exports and imports.

Among the Chola ports, Kaverippumpattinam, Mamallapuram, Nagapattinam, Visakapattinam, Tiruvadandai (near Madras), Mylapore (Modern Santhome), Tiruvotriyur, Cuddalore deserve mention as they are mentioned in their inscriptions as coastal and commercial centres having contacts with overseas countries as well as with inland trading centres. There are both archaeological and literary evidences to confirm the international relations of the Cholas and their overseas trade contacts. For instance Kaverippumpattinam was flourishing as a major port during the early Chola period and Pattinappalai gives a vivid description of the handling of cargo at this port and the levies charged on the cargo brought in by foreign ships as also the duty put on goods to be exported. These goods were marked with the Chola royal emblem, tiger. The excavations conducted at this port site confirmed what is said about it in Pattinappalai. Remnants of a warehouse, Roman pottery, lamp etc., have been unearthed from the site and they suggest that Kaverippumpattinam was a flourishing port during the Sangam age as also in the subsequent periods. Nagapattinam was the next important port and there were commerical quarters in the city. The inscriptions record that there were merchants from different ports of India such as Quilon, Kolhapur.

Merchants from South East Asia made frequent visits to Nagapattinam during the reign of Rajaraja and his son and successor Rajendra. It was a commercially oriented port with an eye to develop overseas trade contacts. It is well-known that during Rajaraja's time, Buddhist Vihara was build at this port city for the use of the merchants from Sri Vijaya and other South East Asian countries. The Chola inscriptions give a detailed account of the articles brought to this port from distant countries, and how they were exchanged for gold and the articles of the Chola country. Rajaraja gifted lands to the Buddhist Vihara at this place only with a view to attract the merchants from Sri Vijaya. During the time of Rajendra the relations between Sri

Vijaya and the Cholas were further cemented and Sri Vijaya King made several gifts of gold to Nagappattinam Vihara. It is believed that these gifts were made improve the relations between the two powers. But at the same time it is surprising to note that Rajendra sent a naval expedition to threaten the Sri Vijaya king and to plunder the island. It may also be interesting to note that the transactions between the Sri Vijayas and the Cholas were done through exchange of gold known as Chinakkan Kenn (Chinese gold) and Undigaippon. This fact shows that there was a large inflow of gold during this period.

The merchants from the Chola territory went to foreign countries in connection with their business and earned a lot of money. They were really wealthy as indicated by their endowments made in the far off countries. To cite an example, a merchant from the village Manigramam (near Kaverippumpattinam) had made endowments to a temple built at Takuapa on the Malay peninsula. This temple was built by the South Indian merchants for their use, as the Nagapattinam Vihara built for those from South East Asia. This is yet another instance to show how influential the Chola merchants were and their status in the global trade activities.

Visakhapattinam was yet another port receiving products from the Malabar coastal areas. The traders (known as Anjuvannattars) from that region were active at the port during the time of Kulottunga I. The port city was named after the king, as Kulottunga Chola pattinam.

The Cholas had established commercial contacts with many foreign countries such as Sri Vijaya, Cambodia, Java, China, Burma, Ceylon etc. These contacts are mentioned in their inscriptions. For example there is a reference to a known king of Cambodia sending presents to Rajendra-I. The Cholas during Rajaraja's time had control over Ceylon and naturally that would have improved their commercial transactions with this island. During the reign of Kulottunga I attempts were made to establish contacts with Burma and China. An inscription of the Burmese king Kyanzittha of Pagan (1077 A.D) mentions the desire of the king to establish contacts with the Chola ruler. Chinese records also confirm his relations with them. A stone inscription mentions the contacts the Chinese had with the Chola ports. Commodities such as spices, drugs ivory, coral, pearl, etc. were exported to China. Chinese were very much interested in the Silk produced in the Chola kingdom. The Tamil word for silk is pattu and it is mentioned in the inscriptions too. It was the silk produced by silk worms breeding on the mulberry trees. The Chola region could have grown mulberry trees during that period and the Chinese records refer to the coloured silk threads of the Chola kingdom. They seem to have been produced near the modern Pattukkottai near Thanjavur (Pattukkottai in Tamil may mean centre for silk production). This is well attested by the find of Chinese coins in the vicinity of Pattukkottai. They are dated from about 2nd century B.C. to 10th Century A.D. But it must also be noted that Chinese and Egyptian silk of fine quality were imported into South India. That suggests fine quality of foreign merchandise had a ready market in South India though the same goods were produced locally.

by **DR.S.GURUMURTHY**

WORK

You work that you may keep pace with the earth and the soul of the earth.

For to be idle is to become a stranger unto the seasons, and to step out of life's procession that marches in majesty and proud submission towards the infinite.

When you work you are a flute through whose heart the whispering of the hours turns to music.

Which of you would be read, dumb, and silent, when all else sings together in unison?

Always you have been told that work is a curse and labour a misfortune.

But, I say to you that when you work you fulfil a part of earth's furthest dream, assigned to you when that dream was born.

And in keeping yourself with labour you are in truth loving life.

And to love life through labour is to be intimate with life's inmost secret.

But if you in your pain call birth an afflication and the support of the flesh a curse written upon your brow, then I answer that naught but the sweat of your brow shall wash away that which is written.

You have been told also that life is darkness, and in your weariness you echo what was said by the weary.

And I say that life is indeed darkness save when there is urge.

And all urge is blind save when there is knowledge.

And all knowledge is vain save when there is work.

And all work is empty save when there is love.

And when you work with love you bind yourself to yourself, and to one another, and to God.

And what is it work with love?

It is to weave the cloth with threads drawn from your heart, even as if your beloved were to wear that cloth.

It is to build a house with affection, even as if your beloved were to dwell in that house.

It is to sow seeds with tenderness and reap the harvest with joy, even as is your beloved were to eat the fruit.

It is to charge all things your fashions with a breath of your own spirit.

And to know that all the blessed dead are standing about you and watching.

Often have I heard you say, as if speaking in sleep," he who works in marble, and finds the shape of his own soul in the stone, is nobler that he who ploughs the soil".

"And he who seizes the rainbow to lay it on a cloth in the likeness of man, is more than he who makes the sandals for our feet".

But I say, not in sleep, but in the over wakefulness of noon tide, that the wind speaks not more sweetly to the giant oaks than to the least of all the blades of grass;

And he alone is great who turns the voice of the wind into a song made sweeter by his own loving.

Work is love made visible.

And if you cannot work with love but only with distaste.

It is better that you should leave your work and sit at the gate of the temple and take alms of those who work with joy.

For it you bake bread with indifference, you bake a bitter bread that feeds but halfman's hunger.

And if you grudge the crushing of the grapes, you grudge distils a poison in the wine.

And if you sing though as angels, and love not the singing, you muffle man's ears to the voices of the day and the voices of the night.

- Kahlil Gibran

Eat well and lose weight

Based on eating everyday foods in specific combinations, Somersizing is a lifestyle that will change your way of thinking about how to lose weight and how to increase your energy. There are a few basic rules you will learn, and then you're free to eat whatever you want, in a restaurant at home, or on the road.

Finally, you follow these 7 easy steps:

1. Eliminate all funky foods.

2. Eat fruits alone, on an empty stomach.

3. Eat proteins/Fats with veggies.

4. Eat Carbos with veggies and no fat.

5. Keep proteins / Fats separate from Carbos.

6. Wait three hours between meals if switching from my Protein/ Fats meal to a Carbos meal or vice versa.

7. Do not skip meals. Eat three meals a day and eat until you feel satisfied and comfortably full.

Physical activity and weight control

How can physical activity help control your weight? Physical activity helps to control your weight by using excess calories that otherwise would be stored as fat. Your body weight is regulated by the number of calories you eat and use each day. Everything you eat contains calories and everything you do uses calories, including sleeping, breathing and digesting food. Any physical activity in addition to what you normally do will use extra calories.

Balancing the calories you used through physical activity with the calories you eat will help you achieve your desired weight. When you eat more calories than you need to perform your day's activities, your body stores the extra Calories and you gain weight.

When you eat fewer calories than you use, your body uses the Stored Calories and you lose weight. When you eat the same amount of

calories as your body uses, your weight stays the same.

Any type of physical activity you choose to do - strenuous activities such as running or Arabic dancing or moderate - intensity activities such as walking or household work- will increase the number of calories your body uses. The key to successful weight control and improved overall health is making physical activity a part of your daily routine.

What are the health benefits of physical activity?

In addition to helping to control your weight, research shows that regular physical activity can reduce your risk for several diseases and conditions and improve your overall quality of life. Regular physical activity can help protect you from the following health problems.

Heart disease and stroke

Daily physical activity can help prevent heart disease and stroke by strengthening your heart muscle, lowering your blood pressure, raising your high-density lipoprotein (HDL) levels good cholesterol and lowering low-density lipoprotein (LDL) levels (bad cholesterol), improving blood flow, and increasing your heart's working capacity.

High blood pressure

Regular physical activity can reduce blood pressure in those with high blood pressure levels. Physical activity also reduces body fatness, which is associated with high blood pressure.

Non- insulin dependent diabetes

By reducing body fatness, physical activity can help to prevent and control this type of diabetes.

Obesity

Physical activity helps to reduce body fat by building or preserving muscle mass and improving the body's ability to use calories. Physical activities combined with the proper nutrition, can help control weight and prevent obesity, a major risk factor for many diseases.

Back pain

By increasing muscle strength and endurance and improving flexibility and posture, regular exercise helps to prevent back pain.

Osteoporosis

Regular weight-bearing exercise promotes bone formation and may prevent many forms of bone loss associated with aging.

Studies on the psychological effects of exercise have found that regular physical activity can improve your mood and the way you feel about yourself. Researchers also have found that exercise is likely to reduce depression and anxiety and help you to better manage stress.

Keep these health benefits in mind when deciding whether or not to exercise. And remember, any amount of physical activity you do is better than none at all.

How much should you exercise?

For the greatest overall health benefits, experts recommend that you do 20 to 30 minutes of aerobic activity three or more times a week and some type of muscle strengthening activity and stretching at least twice a week. However, if you are unable to do this level of activity, you can gain substantial health benefits by accumulating 30 minutes or more of moderate-intensity physical activity a day, at least five times a week.

If you have been inactive for a while, you may want to start with less strenuous activities such as walking or swimming at a comfortable pace. Beginning at slow pace will allow you to become physically fit without straining your body. Once you are in better shape, you can gradually do more strenuous activity.

Moderate-intensity activity

Moderate - intensity activities include some of the things you may already be doing during the day or week, such as gardening and house work. These activities can be done in short spurts - 10 minutes here, 8 minutes there. Alone, each action does not have a great effect on your health, but regularly accumulating 30 minutes of activity over the course of the day can result in substantial health benefits. To become more active throughout your day, take advantage of any chance to get up and move around. Here are some example:

- Take a short walk around the block
- Rake leaves
- Play actively with the kids
- Walk up the stairs instead of taking the elevator
- Mow the lawn
- Take an activity break -getup and stretch or walk around
- Park your car a little further away from your destination and walk the extra distance.

The point is not to make physical activity an unwelcome chore, but to make the most of the opportunities you have to be active.

Aerobic activity

Aerobic activity is an important addition to moderate - intensity exercise. Aerobic exercise is any extended activity that makes you breathe hard while using the large muscle groups at a regular, even pace. Aerobic activities help make your heart stronger and more efficient. They also use more calories than other activities. Some examples of aerobic activities include:

- Brisk walking
- jogging
- bicycling
- swimming
- Aerobic dancing
- Racket sports
- Rowing
- Ice or roller-skating
- Cross- country or Downhill skiing
- Using aerobic equipment (i.e. treadmill, stationary bike)

Stretching and muscle strengthening exercises; stretching and strengthening exercises such as weight training should also be a part of your physical activity programme. In addition to using calories these exercises strengthen your muscles and bones and help prevent injury.

Tips to use safe and successful physical activity programme

Make sure you are in good health. Answer the following questions before you begin exercising.

• Has a doctor ever said you have heart problems?

• Do you frequently suffer from chest pains?

• Do you often feel faint or have dizzy spells?

• Has a doctor ever said you have high blood pressure?

• Has a doctor ever told you that you have a bone or joint problem, such as arthritis, that has been or could be aggravated by exercise?

• Are you over the age of 65 and not accustomed to exercise?

• Are you taking prescription medications, such as those for high blood pressure?

• Is there a good medical reason, not mentioned here, why you should not exercise?

If you answered “yes” to any of these questions, you should see your doctor before you begin an exercise programme.

Follow a gradual approach to exercise to get the most benefits with the fewest risks. If you have not been exercising, start at a slow pace and as you become more fit, gradually increase the amount of time and the pace of your activity.

Choose activities that you enjoy and that fit your personality. For example, if you like team sports or group activities, choose things such as soccer or aerobics. If you prefer individual activities, choose things such as swimming or walking. Also, plan your activities for a time of day that suits your personality. If you are a morning person, exercise before you begin the rest of your day’s activities. If you have more energy in the evening, plan activities that can be done at the end of the day. You will be more likely to stick to a physical activity programme if it is convenient and enjoyable.

Exercise Regularly

To gain the most health benefits it is important to exercise as regularly as possible. Make sure you choose activities that will fit into your schedule.

Exercise at a comfortable pace. For example, while jogging or walking briskly you should be able to hold a conversation. If you do not feel normal again within 10 minutes following exercise, you are exercising too hard. Also, if you have difficulty in breathing or feel faint or weak during or after exercise, you are exercising too hard.

Maximize your safety and comfort. Wear shoes that fit and clothes that move with you and always exercise in a safe location. Many people walk in Indoor shopping malls for exercise. Malls are climate controlled and offer protection from bad weather.

Vary your activities. Choose a variety of activities so you don’t get bored with any one thing.

Encourage your family or friends to support you and join you in your activity. If you have children, it is best to build healthy habits when they are young. When parents are active, children are more likely to be active and stay active for the rest of their lives.

Challenge yourself. Set short-term as well as long -term goals and celebrate every success, no matter how small.

Whether your goal is to control your weight or just to feel healthier becoming physically active is a step in the right direction. Take advantage of the health benefits that regular exercise can offer and make physical activity a part of your lifestyle.

Stay Healthy Fit & Fine

- The Natural Way

by Luis S.R. Vas & Anita S.R.Vas

Sarojini Naidu and Women's Emancipation

Sarojini Naidu was a versatile genius, a great political leader and a staunch supporter of Hindu Muslim Unity. She organized demonstrations against the Rowlatt Act and protested against the Government of India Act, 1919. In 1925, she was elected President of the Congress. She renounced her title of Keiser-i-Hind as a protest against the British apathy towards Indians. She was in charge of Dharsana Salt Raid in 1930 and was imprisoned many times for her patriotic activities. She began to be idolized by the people for her idealism and devotion to nationalism.

Before Mahatma Gandhi came to the forefront in the National movement and became its indisputable leader, three women with outstanding talent and personality, two foreigners and a third an Indian had left a deep impression on the minds of the Indian women and gave them an impetus to participate in the freedom struggle. They were Annie Besant, Margaret Cousins and Sarojini Naidu.

As a result of the women's movement in India women could secure equality of status with men as embodied in the constitution of free India. The real advance was in terms of the change in men's out-look towards them and their own role in the socio-political set up of the country.

The suffering women of India received the first relief when western ideas began penetrating into the country. The liberal humanitarianism of the west provided a soothing effect to the bleeding sores of Indian women. The national spirit and scientific enquiry led to a fresh analysis of their weal and woe. Western impact brought about a correct diagnosis of long existing ills and provided a real remedy to them.

At the turn of the century, women's movement in the country gathered momentum. The most outstanding among these was the All India Women's Conference, which took up the cudgels against orthodoxy, injustice and discrimination and worked successfully in the field of women's education in India. Sarojini Naidu is one of the founders of this great women's movement.

When enthusiasm for political freedom gained momentum, it was realized that freedom for women was an integral part of national freedom. Indian women had succeeded in the suffrage movement only because Indian men

were liberal enough to recognize their worth. Women had thrown themselves and had shown their fine capabilities and strength to suffer the tortures and privations of public life. Their participation in politics paved way for their complete emancipation from traditional bondage.

The impact of education on the economic status of women has been as strong as on other aspects and their economic horizon, once limited to household chores or labour on the farm has expanded considerably. Teaching, Medicine, Journalism, Business, Aviation and other field were thrown open to women. Many outstanding women now hold positions of high honour and act as the mouthpiece of the inarticulate millions of their sex. Women of India have succeeded in penetrating almost every field of endeavour. They also take interest in voluntary service.

Indian women showed themselves at their best in the Salt Satyagraha campaign initiated by Gandhiji on the 6th April, 1930 by his breaking the salt law. At first Gandhiji was reluctant to permit women to join the Salt raid and asked them to confine their activities to picketing liquor and foreign cloth shops. But in the light of the new freedom they found and the equality they asked for, women felt it their duty, to shoulder the responsibilities connected with the national struggle on an equal footing with men. The spirited letter sent to Gandhiji by Mrs. Margaret Cousins on behalf of the Women's Indian Association, would show the reaction of women to Gandhiji's decision, that the letter complained. Gandhiji has left the care of his Ashram entirely to women. This division of sexes in a non-violent campaign seems to us unnatural, and against all the awakened consciousness of modern womanhood. In these stirring critical days of India's destiny there should be no water tight compartments of service. Women ask that no Conferences, Congress or Commissions dealing with the welfare of India should be held without the presence on them of women. Similarly women must ask that no marches, no imprisonments, no demonstrations organized for the welfare of India should prohibit women from a share in them.

Gandhiji had to reluctantly choose few women to break the Salt Law, but thousands of women all over the country broke the law without being called upon to do so. When Gandhiji was arrested, Sarojini Naidu took his place, and in her wake came Ruckmini Lakshmipathi, our first woman Health Minister of Madras. Women became directors of War councils, set-up to direct the day to day activities. The question of enfranchising women, along with men, for electing candidates for legislatures was first mooted in India.

It may be recalled that adult franchise for women was granted only as late as 1928 in England, and as such the British were not in a hurry to franchise Indian women. When the Montague Chelmsford reforms were contemplated, there was considerable difference of opinion not only among British but among Indians themselves about the advisability of enfranchising women. When Mr. E.S. Montague, the then Secretary of State for India, came to India in 1917 to study conditions in the country for framing a new Constitution based on limited franchise, Indian women decided to present their case before him. Accordingly a deputation of them waited upon him in Madras on the 1st December, 1917 and presented a memorandum detailing the various reforms Indian women wished to recommend for the new constitution. The memorandum demanded the

enfranchisement of Indian women and pointed out, with considerable pride, that in the Indian National Congress, since its inception, women have voted and been delegates and speakers and which, this year, finds its climax in the election of a woman as its President. This President was Mrs. Annie Besant, the first woman to honour the Presidential Chair of the Congress.

Mr. Montague has recorded, in his diary, his impressions of the women's delegation for the benefit of posterity. The relevant entry reads:

"We had an interesting deputation from the women asking for education for girls, more medical colleges etc., etc. The deputation being led by Sarojini Naidu, the poetess, a very attractive and clever woman, but I believe a revolutionary at heart. They asked also for womens' votes. The woman who drafted the address, Mrs. Cousins is a well known suffragette from London. They assured me that the Congress would willingly pass a unanimous request for women's suffrage."

The deputation received a patient hearing and a courteous reply but the women of India were considerably surprised to find that Montague-Chelmsford scheme, when published had no provision for the enfranchisement of women. Indian women continued their agitation for enfranchisement. Again Mrs. Naidu, Mrs. Annie Besant and Miss. Herabai gave evidence in favour of their demand to the Joint Committee of both the House of Parliament in 1919. The Parliament left the question to be decided by the elected legislatives of India. Madras enfranchised its women soon after, in 1921, Bombay followed close to Madras, Bengal in 1925, Punjab in 1926 and the Central Provinces in 1927, Bihar in 1929 and thus by

this date all Indian States and Provinces had enfranchised their women. Madras was the first province to put up women candidates for the Legislative Council.

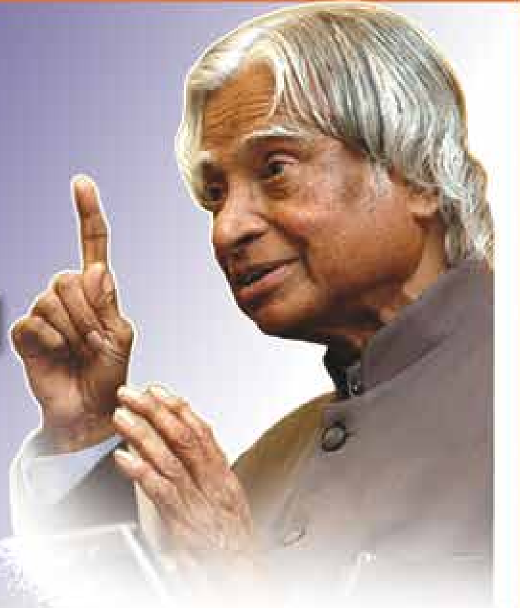
Dr. Muthulakshmi Reddy was nominated to the Council as the first woman. It was through women's movements like the A.I.W.C. and Mrs. Sarojini Naidu as its President in 1931, drafted a memorandum demanding, the Immediate acceptance of adult franchise without any sex distinction and the AIWC and Women's Indian Association could speak authoritatively for the women of India.

The Indian National Congress endorsed this demand and embodied in it the Declaration of Fundamental Rights of Citizenship in India under the new Constitution.

The Women's Indian Association's object was to present to women their responsibilities as daughters of India, as wives and mothers they have the task of training, guiding and forming the character of the future rulers of India. This was the Key-Note of the evening adult classes and lectures in many subject which, combined with the promotion of recreation clubs and social service projects, made women ready between 1900 and 1919 to request that when political reforms were instituted, women should have in them the same status and responsibilities as citizens as their menfolk. ■

UNIQUE DR. ABDUL KALAM

Interesting facts about APJ Abdul Kalam



1. APJ Kalam was born on October 15, 1931 into a poor family. His father had only one boat to support his family.

2. Kalam was a hardworking boy right from the beginning. At the tender age of five, he started selling newspapers to help his father support the family. He did this job in the evenings after school. He also spent a great deal of time on his studies.

3. Kalam was fascinated by physics and mathematics.

4. Kalam completed his graduation from Saint Joseph's College, Tiruchirappalli in 1954. In 1955, he enrolled at the Madras Institute of Technology.

5. Kalam missed an opportunity to become a fighter pilot for the Indian Air force. He was on the ninth spot on the list and there were only eight openings. The first eight shortlisted candidates were recruited.

6. In 1960, Kalam became involved with DRDO'S Aeronautical Development Establishment.

7. In 1969, Kalam was made the project director for Satellite Launch Vehicles and was shifted to ISRO. The project became successful and India, under the directorship of Kalam, was able to launch the Rohini satellite series into Earth's orbit.

8. Kalam was known as the 'Missile Man' of India due to his continued, successful work with ballistic missiles and launch-vehicle technology.

9. Kalam also made significant contributions to the nuclear capabilities of India. The Pokhran-2 nuclear tests (in 1998) were successful thanks to his organizational and technical support.

10. Kalam was honored with many awards, including the highest civilian award in the Country, the Bharat Ratna (1997). His other awards include Padma Bhushan (1981) and Padma Vibhushan (1990).

11. Interestingly, he was also honored with doctorates from 40 universities.

12. Inspired by his life, a Bollywood movie was also produced with the title, I am Kalam.

13. Kalam is a source of inspiration for millions of people in India and around the world.

14. Kalam became the President of the largest democracy of the world-India-on July 25, 2002. He was known as “the People’s President” because of his simple and down-to-earth attitude.

15. President Kalam also had a soft spot for students and children. He inspired millions of young children, answering their questions and meeting them during his tours across the country until the day of his sad demise. He believed that the children are the future of any nation.

16. Kalam was frisked twice at JFK Airport in New York. He was checked for explosives by the airport staff. This incident was protested by India on the International level.

17. He was once asked by a journalist how would he like to be remembered: as a scientist, a President or a teacher. And he replied smilingly- “I want to be remembered as a teacher first and then as any other person.”

18. After the term of his presidency, he became busier as a visiting professor at various institutes of management and leadership including those located at Ahmadabad, Indore and Shillong.

19. Kalam’s visit to Switzerland is commemorated as Science Day in the country. This declaration in his honor was made by the Swiss Government after the sad demise of this great personality.

20. Kalam wrote a great deal of poetry in Tamil and was very fond of playing musical instrument *Veena*.

21. Although he was a Muslim, he was also a strict vegetarian.

22. During his presidency, Kalam was so beloved that people requested that he take the office again after Pratibha Patil’s term as president. However, he politely refused.

23. Kalam is the first unmarried president and scientist in India.

24. Kalam is among only three presidents of India who were conferred the Bharat Ratna before they were elected President.

25. Kalam followed only one cricketer on his Twitter account –VVS Laxman. Kalam followed a total of 38 people on this social media account.

26. Kalam would get up at 4:00 am to take his mathematics lessons. He would also take a bath before going to class, which was a condition imposed on all the students by the teacher.

27. Kalam valued Dr. Vikram Sarabhai as his mentor. He turned to this other great scientist of Indian origin for advice and support.

28. Kalam’s first major project, SLV-3, failed and he was shattered.

29. He was awarded with the MTV Youth Icon award twice, in 2003 and 2006.

30. On his last day, he was delivering a lecture at IIM, Shillong. He was standing at the podium delivering his speech to hundreds of students when he suffered a cardiac arrest that made him fall to the floor. He always had

a passion for teaching and working hard. And at the time when death captured him, he was doing what he loved.

31. Kalam also acted as a scientific advisor to the Government of India.

32. He donated his presidential salary to charity, He formed a trust named PURA (Providing Urban Amenities to Rural Areas), and donated his salaries to this trust when he became aware that the Government is taking care of its Presidents.

33. He also refused to sit on special chairs during events because he was a humble man and always promoted equality.

34. Kalam was a great communicator. Once Kalam used Yahoo Answers to ask a question about terrorism. He asked, "What should we do to free our planet from terrorism?" He received more than 30,000 responses.

35. Kalam's wish was to power the Rashtrapati Bhawan completely with solar power. However, this could not be implemented during the term of his presidency.

36. Kalam started his career as a boy selling newspapers and became the President of the worlds' largest democracy. He also pursued and envisioned many things during the course of his life, transforming and inspiring millions of people both locally and globally.

37. Kalam would take the sole blame for losses and setbacks, but gave all credit to his team when they achieved anything under his leadership. Such were the qualities of the "Missile man".

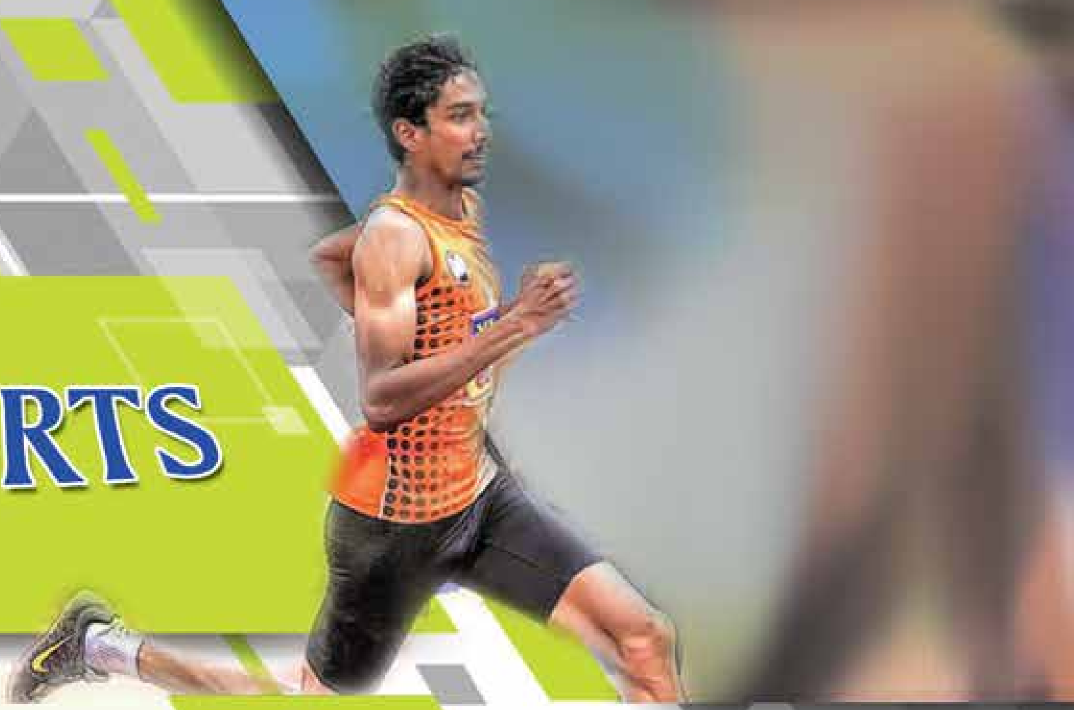
38. He also published his autobiography, Wings of Fire, which was co-authored with Arun Tiwari. It gives a detailed account of his childhood, his personal life and career; it has been translated into 13 languages including French and Chinese.

39. And he was an avid reader and writer. He authored no less than 15 books on various topics, including nuclear physics and spiritual experiences.

Srinivasa Ramanujan

The Man who knew Infinity

Srinivasa Ramanujan was the self-taught mathematician, who made the extraordinary contributions to Number Theory, Infinite Series, Continued Fractions and Mathematical Analysis. Said to be a natural genius, he developed his own mathematical researchers in isolation. He became a fellow of Royal Society FRS and Cambridge's Trinity College he died at the age of just 32 because of the liver infection caused by the malnutrition. His birthday December 22 is celebrated as the 'State IT Day' in his birth State Tamil Nadu.



SPORTS

We would have heard about the phrase "Health is Wealth" at least one time in our lives. This co-relates to the fact that playing sports keeps you healthy, which in turn keeps you fit and helps one to live longer, prosper & grow.

Sports should be nurtured to the children from their school days itself. As we all are aware that today's kids will become pillars of nation and indulging children in sports, will make strong pillars. Because, sports & games have numerous advantages. Firstly, it keeps the body fit by making vital organs healthy. It makes the heart beat faster and enhances heart and lungs health. Also, a sportsman is able to think fast and concentrate deeply. This trait possessed by an athlete will bolster him in his day to day lives as well like studying and taking family & personal life decisions.

Playing Sports not only boosts one's physical and mental aspects but also progresses social well being. For an example, it develops the ability of an individual to work in a team and fight for a common goal. Moreover, seeing your strategies to work out as a team, appreciation one get from his team-mates will ameliorate one's confidence to a new height. In addition to that, people who don't have passion towards sports or office-goers can take part in sports to relieve their stress. It's a fact, that stress will trigger more hormone called "adrenaline", which is known as "fight or flight" hormone. This hormone provides great concentration & physical strength for short period of time to fulfill one's objectives. But, unfortunately people in office remain placid. This causes, this hormone to mix with blood, and source for many health problems. This can be avoided by having a touch with sports.

To conclude, sports and games, have positive effect on one's health, mind and personality. It is an activity that do not has any ill-effects but make one rejuvenating and entertaining. So, we all must take out some time from our studies and work to play sports of our choices and interests.

-by K. Hari

THE FLOOD

Thakazhi Sivasankara Pillai

The highest spot in the countryside was occupied by the temple. But even there the deity now stood in water! Water everywhere! The people of the countryside had all gone to look for dry places. If a house owned a boat, one person stayed back to guard the possesions. In the three-roomed upper storey of the temple there were sixty-seven children, and three hundred and fifty-six older people, dogs, cats, goats, and fowls together in peaceful co-existence.

Chennan had been standing in water for one whole night and day. He had no boat and his master had fled for his life three days before. When the water first began to peep into the house, he had already built a loft with sticks and woven coconut leaves. He spent two days on it hoping that the flood would quickly subside. Also, there were four or five clusters of bananas and a hayrick which some smart chap might carry off if he left the house. And so he remained.

Now there was knee-deep water above the floor-board of the loft. Two rows of the coconut leaf thatch on the roof were already under water. From inside Chennan called out, but who was there to hear him? A pregnant poor woman, four small children, a cat and a dog - these were his dependents. He was sure that within twelve hours the water would flow over the roof, and that would be the end of them all. For three days there had been no end to the rain. He broke open one row of the thatched roof and looked in all directions. There was a large boat paddling northward. He called in the loudest voice he could summon to make the boatman hear. Luckily they understood the situation and turned the boat towards the hut. One by one Chennan pulled his woman, his children, the cat and the dog out through the opening. By that time the boat had drawn close. The children were climbing into it when Chennan heard a cry. “Hai Chennacha…”- someone called from the west, and Chennan turned towards the voice. That was Kunjeppan from Madiathara crying out from his housetop. Chennan hustled his wife into the boat. Taking the opportunity the cat leapt in. Nobody remembered the dog. He was at that moment sniffing around on the west side of the house, examining things on his own. The boat moved forward and its distance from the hut widened.

The dog returned to the spot where he expected the family to be - and saw the boat already far away. It seemed to be flying away. He began to howl in alarm. He produced a succession of sounds like a helpless human being in distress – but who was there to hear him? He ran on all four sides of the roof and smelt in places and howled on. A frog perched on the hut heard the cry and, frightened, jumped with a plop into the water. The dog stood staring

if his heart would break, he started howling again.

In the utter silence of that dark night the chanting of the Ramayana filled the air. The dog again pricked up his ears and listened intently as he stood motionless. The sweet tones of the chanting mingled with the cold unabating wind; and the only other sounds that could be heard were the sound of the wind. He found that his tender nose had become red and swollen.

In the afternoon two men passed along in a small boat. The dog barked and wagged his tail hopefully. He tried to make them understand his plight in as human a way as possible. He stood in the water, poised to jump into the boat. "Hey, there stands a dog" - shouted one man. As if he understood the compassion in that voice, the dog wagged his tail in gratitude. "Let him Be" said the other men. The dog prayed with his eyes and tried twice to jump in to the boat; but the boat moved further and further away. As the dog started howling again, one boatman turned his head, looked back. "Ayyo" - no, that was not the boatman calling it was the human groan of the dog. That anguished, exhausted cry mingled with the shrieking of the wind and was heard once again above the ripple of the waves on the water.

The dog stood gazing at the boat till it was out of sight. As if hating the world and saying goodbye to it, he mounted the top of the hut. Perhaps he was saying to himself that he would never love man again. He lapped up some coldwater. He looked at the birds flying overhead, and at a watersnake gambolling

in fear at the spot in the water ruffled by the frog's jump.

He wanted food and went searching for it all round the hut. A frog urinated into his nostrills and slipped off into water. The restless dog sneezed and coughed. With one of his front paws he cleaned his face. The rain started pouring again, and the dog crouched under its fury. Meanwhile, his master had landed safely at Ambalapuzha. It was night. A huge crocodile floated by slowly, almost brushing the hut. The dog howled in fear, tail down, but the crocodile passed along, not noticing.

The wretched animal sat on top of the hut and looked up at the dark sky and howled, and his sad cry must have been heard far and wide.

The kindly god of sound, Vayu, bore the cry to other shores. Some people heard it and perhaps murmured to themselves, "ayyo, a dog is left desolate on the housetop - what a shame!" Perhaps his master was having a meal on the shore to which he had gone - the dog always used to get a rice ball after his master had eaten. Perhaps now the master remembered the animal as he ate. The dog's howl, loud and long, began to grow feeble. He heard a voice chanting verses from the Ramayana, pricked up his ears and fell into silence for a time. Then as

in the waves. Through the opening from which Chennan had pulled out his family the watersnake got in. The dog watched. Goaded by the fear of death and gnawing hunger he barked loudly. Anyone could have understood him now, for the language he uttered was universal.

Storm and rain started again. The roof was becoming unsteady because of the continuous lapping of the waves on its foundations. A long head looked out of the water; it was a crocodile. Fowls were crying in Unison from somewhere nearby. The dog heard Human voices again. "From where is the dog crying? Haven't the owners abandoned the hut?" There, near the banana tree, the dog saw moored a boat filled with bunches of bananas, straw, coconuts. He turned towards the boatmen and barked angrily, edging close to the water. One of the men in the boat reached up to the banana tree. The other warned: "Be careful; it looks as though that dog will jump." He did jump, so that the man let go his hold and fell into the water. The other man helped him back into the boat. Meanwhile the dog swam out of the water and perched again on top of the hut. The robbers cut every single cluster of banana. Hearing the dog's furious bark they said, "wait and we'll show YOU" "They pilled more straw into their boat. Finally, one man climbed on to the top of the hut. The dog fastened his teeth on the man's leg, bit off a mouthful of flesh. Crying in agony the man jumped back into the boat, while the other man gave one resounding blow on the dog's head with his oar. The dog cried in a faint voice- myawoo, myawoo. Soon, even that sound could not be heard. The man who was bitten lay in the boat and cried aloud, and the other, bidding him be quiet lest they attract notice, steered the boat away. For a long time the dog kept on barking at the receding boat. It was midnight by then. A large dead cow came floating by and was caught near it and looked at it, but did not dare climb down. Slowly the carcass grew disentangled, moving downstream. The dog sprang on it then. Tail wagging, he dug his teeth into the carcass and gorged himself on the plentiful flesh.

Abruptly the dog disappeared as the carcasses went under for while. After that one could only hear the howl of the storm, the croaking of frogs, and the sound of the waves on the river. The dog was silent; his heart-rending cries and moans were no longer heard. Rotten carcasses floated down the river crows pecking at them undisturbed. There was desolation everywhere, and nothing to prevent thieves from plying their trade.

After a time the hut collapsed. There was nothing to be seen now in that endless expanse of water. Till his death the Dog had guarded his master's possessions. The crocodiles had him now and the hut also was finished.

The water began to recede. Chennan came swimming towards his hut to find out what had happened to his dog. Underneath a coconut palm he saw the dead body of a dog gently swayed by the ripples. With his fingers Chennan turned the carcass over and looked at it. He doubted whether it was his dog. One ear had been bitten off; the skin had rotted and that made it difficult to tell the colour.

Translated from Malayalam
by: **SAMUEL MATHAI.**

Musical Instruments in Sculptures

In India, the art of Music and musical instruments seem to have reached perfections even earlier than Indus Valley Civilisation. This is evident from the findings in the Indus Valley excavations of the 7 holed-flutes the different kinds of highly developed drums (one of them resembling the present day *Miruthangam)*, types of stringed instruments, artistic dancing poses, etc. Similarly, the development of musical instruments must have gone on for centuries before it reached this refinement.

The study of the history of Indian Musical Instruments has a great cultural value. South India is justly famous for her mighty achievements in the realm of music. The earliest example of *Raga Sanchara* in notation is found in the *Kudimiyanmalai* inscription (7th Cen. A.D.) in *Pudukottai*. This is the first instance of Visual notation in Indian Music. Splendid specimens of musical iconography and dance iconography are enshrined in the temples of South India. In the temple of *Tirukkodikaval* in *Thanjavur* District a scene depicting a victorious army being greeted band Musicians, dances and *kollattam* performances is depicted.

The series of sculptures depicting music parties gives us details relating to the number that constituted a concert party, their position, sitting or standing the accompaniment used, the number of strings in the stringed instruments, the postures in which the instruments were held and played and many other factors relating to the instrumentation. The *Vina* having frets for only half of the finger board is depicted in the temples at *Halebid* and *Belur* in Mysore State. These sculptures depict one of the stages in the evolution of the *Vina* and hence is of historical interest. The earliest sculpture with frets for full finger board is seen in the temple of *Pattisvaram* near *Kumbakonam*. The sculpture of a lady playing a bowed instrument in the temple at *Thirumagudalu* in Mysore State (10th Cen. A.D.) is alike of very much interest. This is the earliest sculpture depicting a bowed instrument. Curiously enough, after a great deal of sophistication abroad. It has come back to our concert platform as the violin. Some aver that it is a much better accompaniment to our type of melody.

A figure performing on the *Pancha Mugha Vadyam* (Five-face percussion Drum) is sculptured in the base of the northern part of the stone chariot in the *Nataraj* temple at *Chidambaram*.

In the absence of auditory records of the music of the ancient times, the sculptures of musical instruments throw a flood of light on the sophisitication achieved in the field of music.

The great Tamil story poem *"Silapathikaram"* by *llango Adigal* gives us clear evidence of the high level of dramatics and music prevailing in the Southern part of India during the 4th and 5th Century B.C.

Instrumental Music

Instruments are divided into three groups mainly: 1.Wind instruments 2.Stringed Instruments and 3.Percussion Instruments.

A further classification namely: 1.Folk; 2.Tribal; 3.Temple; 4.Concert and 5.Accompaniment is also often made to distinguish the 500 different musical instruments known so far in India. We find several sculptures depicting wind instruments. There are specimens of sculptures playing *Bhavalai, Sanghu, Kombu* and *Konakombu* (Shaped Horns).

There is sculpture in Konark depicting playing with *Ekkaalam*. In *Belur, Halebid, Somanathpur* and *Sanchi* we find sculptures depicting several kinds of flutes as mentioned in ancient literature.

The *Dravidian Yazh*

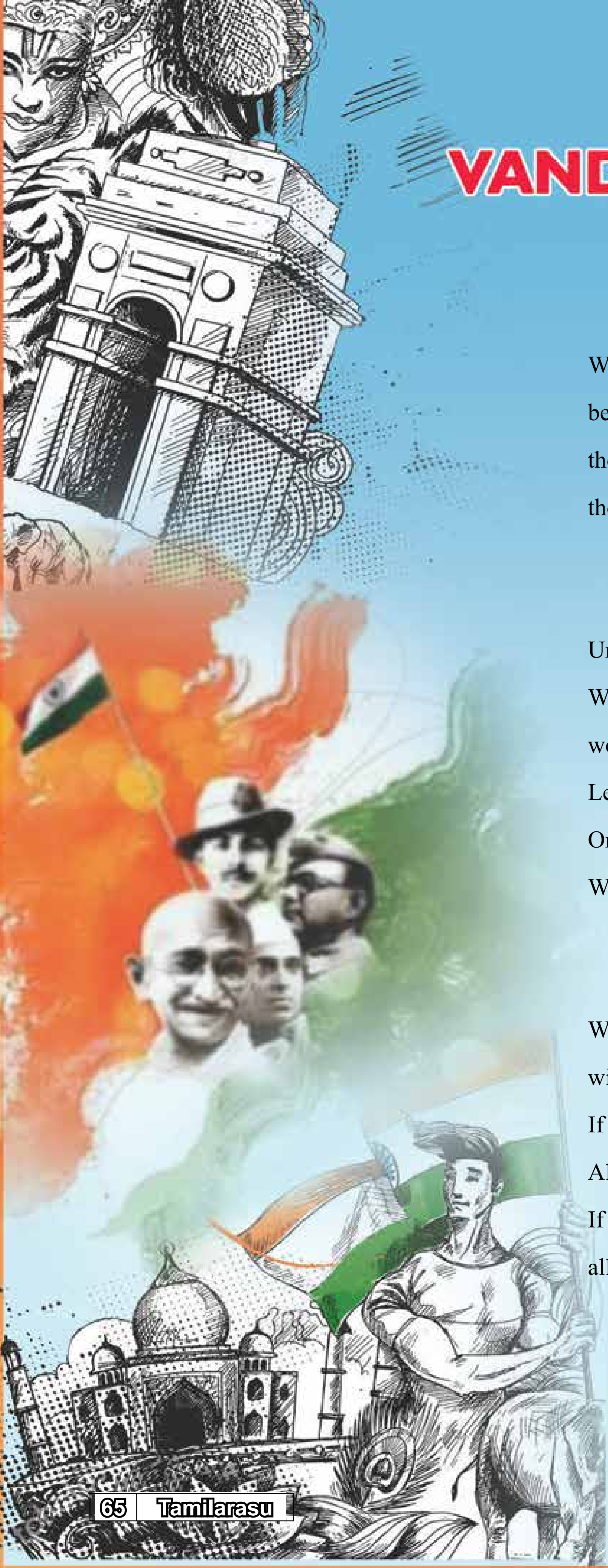
Similarly, among stringed instrument *Yazh* or harp is an ancient instrument which is considered Dravidian in concept. In *Amaravathi* and *Goli* 3rd Century there are sculptures depicting different kinds of *Yazh*. In *Tirumayam*, *Pudukkottai* State 8th Century We find a rare specimen of *Magara Yazh, Narada* playing on *Magara Yazh* and a Rishi playing an *Adi Tambura*. This is a rare specimen of *Yazh*.

In *Sanchi* an unusual *Sagoda Yazh* with 14 strings capable of different speaking lengths is depicted. This would enable tuning for two kinds of *Ragas* simultaneously. The *Yazh* was the principal accompaniment to vocal music in ancient times. The *Yazh* was tuned to the fundamental scale. When other scales had to be played, the tunic note was shifted to the particular string of the *Yazh* and played.

Similarly the evolution of *Veena* from *Nakula Veena, Veda Veena Naga Veena, Kinari Veena, Mahati Veena, Bhunga Veena Vibranjim Panchagi*, are also found on several sculptures in Madurai, Kumbakonam, Belur, Halebid, Pudukottai, Pattadaka, Somanathapur, Pattisvaram, Mahabalipuram, etc; which is of historical value. These sculptures provided valuable materials for studies.

In *Silappadigaram*, it is stated that during Arangetram of the famous dancer Madavi, 35 percussion instruments were used, most of these instruments are to be found in sculptures and ancient literatures.

V. Domodaran
Research Artisan of Ancient and Modern Music Instruments.



VANDEMATARAM

Let us chant 'Vandemataram',
Let us pray to Mother India.
We care not for caste or creed;
be they Brahmins or not,
they are great, because
they are sons of this blessed soil.
Let us chant 'Vandemataram'
Let us pray to Mother India.
Unity is strength.
When we abandon it
we debase ourselves in the eyes of others.
Let us try to understand this truth
Once we attain this wisdom.
We don't need anything else.
Let us chant 'Vandemataram'
Let us pray to Mother India.
Whatever may happen to us
will be common to all of us.
If we live,
All the thirty crores of us will live.
If we fall,
all the thirty crores of us will go under,
Let us chant 'Vandemataram'.
Let us pray to Mother India.

--Subramania Bharathi.

SUBRAMANIA SIVA
A REVOLUTIONARY FREEDOM-FIGHTER

Subramania Siva, a revolutionary freedom-fighter, was born at Vathalakundu in Madurai District on the 4th of October 1884. He devoted his whole life to the cause of the freedom of India and as a rebellious freedom-fighter from his youth he made great sacrifices. He participated in many struggles and he underwent rigorous imprisonment many times. His powerful oratory roused the people and he was charged by the British rulers with instigating violence.

Siva was a close associate of the great freedom fighters V.O. Chidambaram Pillai and Bharathiar. After listening to Siva's fiery speeches, Bharathiar embraced Siva saying 'O! my Heroic Sivaji'.

Siva played an active role along with V.O.C and Bharathiar in implementing the resolutions passed at the Surat Congress Conference under the Presidentship of Tilak.

When V.O.C and Siva were arrested by the Collector of Tirunelveli, there was wide-spread agitation in Tirunelveli and the police resorted to shooting and 4 persons died on the spot when the police opened fire.

V.O. Chidambaranar was sentenced to Exile and Siva was sentenced to 10 – year rigorous imprisonment.

After his release from the prison, he went to madras and got settled in Mylapore, Chennai.

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